

Volume LXXXI



Number 43

THE CONGREGATIONALIST

Boston Thursday 22 October 1896



PROF. JOSHUA JAMES BLAISDELL.

Born Feb. 2, 1827; died Oct. 10, 1896.

IF what the young are to be and to do is to be worth anything in realizing the salvation of mankind, the spiritual force which makes them worth anything must come through Christ exalted in their thought upon all the background of supernatural things, in which he is the supernatural foreground; this luminous foreground differentiated in the marvelous life of the Son of God, his sacrificial death, his resurrection in divine majesty, his intercession for his people, his universal providence, his absolute spiritual nearness, his final judgment, his everlasting kingdom. And what is that but the substance of a creed? It is great facts taken into intelligently apprehensive souls that make great lives. A mighty generation is a generation with faith in mighty things. The coming church will be irresistible if we can give it a faith in a tremendous and awful world that overhangs and makes pregnant the battlefields on which it is to fight.—From an address by Professor Blaisdell, entitled *The Church the Guardian of the Religious Belief of the Young*.

CURRENT THOUGHT.

ABROAD.

Great Britain's duty in Turkey is thus defined in the *British Weekly*: "Is it really imagined that a public confession of impotence is the best means to avert war? If the Powers of Europe see that by joining together they can coerce us, are they likely to stop at compelling us to leave the sultan alone to work his murderous will? Is it not quite certain that we shall have to drink a deep and bitter cup of humiliation before all is done? The spirit of the nation is not dead, and the nation would rather perish than make certain concessions. If it is plain that war there must be sooner or later, it would be infinitely better for us to face that war in a noble cause and fight against fearful odds than be compelled to take the sword at last, humiliated because of our great betrayal and exposed to the just judgment of God for our cowardice."

The *Examiner* publishes a letter from an American Baptist missionary in Mexico, in which he says: "The rich are very rich and the poor are very poor, and the latter class embraces nearly all the artisan and working classes of the country. It is hard to understand the blind fatality of my countrymen who want a free coinage of silver. If they are successful in engrafting the Mexican financial system, so far as silver is concerned, upon the American people, they certainly will rue the day they accomplish it. Do not misunderstand me; Mexico is 'looking up'; she is coming forward among the nations; she is feeling everywhere the pulsations of a new life. But it is not because she has free silver, since she has always had it, but because she has an enlightened and progressive government, with a magnificent man at its head, and guarantees to every man who comes here to invest his capital in the infant industries of the country that he and his industries shall be protected. This gives prosperity to the capitalist and more labor to the working man."

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REV. W. C. STITT, Secretary.
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MR. CAPEN'S ARTICLE,

The National Crisis
OF 1896.

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Volume LXXXI

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Number 43

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IT is pleasant to note the interest everywhere felt in the rebuilding of Mt. Holyoke College. Said a little girl, as she watched the progress of the fire reducing to ashes the historic edifice: "The money in my bank must go toward a new building. I can do without a sled this winter, but those girls can't do without a college." She is a good type of the numerous small givers, whose contributions are the fruit of sacrifice and are no less necessary than the large gifts of Dr. Pearsons. It naturally will fall to the alumnae to pull the laboring oar in the movement for a complete modern plant which shall provide for the 400 students the best opportunities of a college of the first grade. A spirit of ardent hopefulness is characterizing the meetings of the alumnae associations now being held in different parts of the country. That at Portland, for instance, last week Wednesday was one of the best ever held. The trustees, moreover, are grappling vigorously with their problems. There is a little delay in adjusting the insurance, but it is probable that most, if not all, of the \$157,000 expected will in due time be received. This, however, is only a fraction of the sum necessary to rehabilitate the institution and to provide an endowment large enough to maintain it. Mrs. Helen French Gulliver of Somerville, a former principal, makes the admirable suggestion that Founders' Day, Nov. 8, be a time for special thank offerings. Husbands and children may then honor their wives and mothers of Mt. Holyoke training, while the women who have gone out from its shelter into various parts of the world may respond with some gift, no matter how small. A strong and concerted effort speedily put forth by all the friends of the institution will relieve this pioneer among women's colleges from all its embarrassments and place it on the highway to even larger usefulness than it has yet known.

If the enthusiasm aroused at national missionary meetings spent itself on the spot, there might be a question as to whether such rallies justify the time and expense involved in holding them. But as a rule the most faithful attendants on the great anniversaries of our societies are the most eager to carry home to others the uplift of spirit there experienced. How much, for instance, of the value and power of the American Board meeting at Toledo was transferred to two neighboring cities!

Cleveland felt the conditions, not only in the pulpit utterances of the following Sunday, but particularly on the occasion of the ordination of Mr. Pitkin, to which we referred last week. At Detroit there was an even more determined effort to perpetuate the influence of the Toledo meeting. Dr. Nehemiah Boynton arranged for a field day in all the Congregational churches Oct. 11, and Drs. Webb, Daniels, Farnsworth and Hitchcock, Rev. James Smith of India and Rev. J. H. Roberts of China were drafted for service. These brethren were heard at the different Congregational churches in the morning, and in the evening a union meeting packed the Opera House and many were unable to find standing room. Rarely has the city of Detroit been so stirred by the thought of foreign missions and made aware of the strength and glory of that particular form of it to which our Congregational churches throughout the land are pledged.

It is a wise caution which the *Boston Advertiser* gives the Republican party in this campaign against identifying the cause of its candidates with unqualified approval of the present social order. It is one thing to draw back from a party which has formally denounced the Supreme Court of the United States and threatened its violent overturn, and quite another to maintain that the decisions of the court are above criticism. It is not the defense of the income tax to which we object in the Chicago platform—that is a matter of expediency and policy—it is the proposal to override the constitution to reach what may in itself be a desirable end. It is one thing to defend the authority of the courts within proper limits and another to maintain that this authority has never been abused. The great majority of the independent supporters of Mr. McKinley are convinced that the alternative before them is between a better and a worse. They do not expect the coming of a millennium after his inauguration. But the choice is between a party whose declared principles lead downward toward national dishonor and commercial anarchy and one which promises, at least, to hold what civilization has gained. When our present standing is assured we shall be ready to join heartily in the consideration of those social needs and ameliorations whose progress seems to us to have been impeded by the raising of false issues in this campaign.

Our Iowa correspondent states on page 610 the manner in which Dr. C. O. Brown, who stands suspended from the fellowship of the Bay Conference of California, was voted into membership in the Dubuque Association. Of a possible representation of about 160, thirty-nine votes were cast. Of the twenty-two in favor of receiving Dr. Brown, sixteen were cast by pastors and delegates from three churches. The association deserves to be condemned for its action, not only because it is plainly in vio-

lation of its own constitution, but because it assumes to restore a minister to good standing in face of his suspension by a sister organization of equal authority. In all probability this action will not be recognized much beyond the bounds of the Dubuque Association, and it can work only harm to the brother who is in trouble. Beyond all this we regret such a gross breach of Congregational propriety, because it injures our denomination in the eyes of those belonging to other branches of the Christian Church and tends to discredit the efficacy of Congregationalism as a form of church government. But it seems to us that it would be wise for all concerned to wait for the calmer judgment which we are confident will in time lead the Dubuque Association to reasonable conformity to Congregational principles and practices.

The devotion of our English brethren to their national assembly is one of the most commendable phases of British Congregationalism. Instead of a single gathering once in three years, as is our custom, they sustain two meetings a year, the influence of which is far-reaching. England is such a small and compact country that what would be out of the question here is feasible there. We doubt, moreover, whether local ministerial associations and clubs make as great a demand upon time and strength as such organizations do on this side of the water. At any rate, we are always disposed to congratulate our English brethren on the size and spirit of their semi-annual gatherings. The autumnal one, attended by more than a thousand delegates, at Leicester, is graphically described in this paper by our English editor. Chairman Morlais Jones's address on the Church Without a Pulpit was an exceptionally graceful and effective utterance, and the sermon by Dr. Forsyth of Cambridge, of whom our own Pilgrims formed so pleasant an impression, represents, in its emphasis on positive evangelical truth, the direction of the best theological thought of the day.

Faithfulness in dealing with the incompetent is a crying need of our day. We have recently described the deposition of a Scotch divinity school professor proved to be incompetent, and it is now timely to call attention to another aspect of the same problem, referred to by a speaker at the recent convocation of Chicago University, who said:

There are numbers of men who are now in the ministry, and others who are now studying for the ministry, who have simply gone into it because it seemed to invite the most possibilities for general usefulness. There are men not a few who have no positive convictions concerning the will of God in their choice of the ministry, and their work is poor and unsatisfactory by just so much. The responsibility of our theological teachers in this direction cannot be exaggerated. How many a young man might have been saved to much usefulness in other walks of life if his teachers had lovingly gone to him and said, "You had better not tarry here; we do not believe you will ever make a preacher."

RELIGION AND POLITICS.

Some politicians are always before elections extremely sensitive to the interference of the church in political affairs. No one doubts that such interference is often unwise. It is always unwise for any church to attempt to coerce its members to vote for a particular candidate. Ministers make mistakes sometimes, supposing that they are advocating principles when they are electioneering for men. But politicians surpass them in foolishness when they attempt to keep religion out of politics. The two cannot be separated, at least in this country, without destroying both of them. Religion is the only bond that can hold a nation together or give it power to resist outward foes. Archaeologists digging for the histories of the great kingdoms of antiquity find their glory in the images of their gods and in their temples; and in the neglect of these is written the story of national decay. Empires and republics are today rewriting the same kind of history. What bond is so strong to hold Russia together as the Greek Church, with the czar at its head? But for Moslemism the Turkish empire would have been dismembered ages ago. It is threatened now because within its territory another religion is being quickened into life. In the history of nations underneath all political movements abides this potent fact.

What is the strongest tie which makes the United States one people? If politics alone had decided the matter the Southern States would be a nation by itself. The Western States would be organizing another. Nor would the division stop there. To the short and selfish view great sectional interests antagonize one another. Their mutual opposition is just now being emphasized, but it has long been growing. To confidence in one God whose providence guards our whole land; to a common religious faith which exalts political duty North, South, East and West, knowing no dividing lines; to great religious organizations covering the whole country, quickening millions to practical, united religious work and keeping alive their consciences we are chiefly indebted for our continued unity as a nation. What would have become of the Declaration of Independence if religion had been kept out of politics during the birth of our republic? Where would the Union be now if the churches and religious newspapers had been neutral during the Civil War of '61-'65? Does not our national history offer some solemn lessons which there is peculiar reason for us now to be heeding?

It may be uninteresting to many to listen to sermons—and no doubt many sermons are as uninteresting to them as will be most of the political speeches now being delivered, after the election is over—but without public worship religion will die, and who doubts that with religion dead politics will not be worth living for? It may not be possible to prove that Sunday has such sanctions as the Jewish Sabbath had, or that the New Testament teaches that it is binding on us to keep Sunday as a religious day, but those who are doing their best to make it like other days or are doing nothing to make it different from other days, are injuring religion, weakening conscience and thereby lessening public confidence, breaking strands of the bond which alone can hold the different sections of our country in union.

Our greatest need today is more religion

in politics, religion which means that citizens are under obligation to one God and Father to be true to one another, to set the welfare of all the people above what they may believe to be their own personal gain, to make the nation honorable among all nations and strong to serve the world. Religion can do more to bring prosperity than sound money or free silver or the right kind of a tariff. Religion accepted will insure sound money and just dealing and public confidence and prosperity, and it will find its way more and more into politics the more it is accepted by the people. The minister who tries to keep it out of politics will make even a greater mistake than he would by attempting to apply its principles to elections without knowledge of politics and with partisan prejudice, though such a mistake discredits religion and injures the influence of the church in the community. The layman who is not interested in religion for his own sake ought to seek it as the inspiration of his life because he loves his country, or even in order to have a country fit to live in. The politician has reason to thank God that religion is in politics, for if it were not his occupation would be gone.

PROFESSOR BLAISDELL OF BELOIT.

In the death of Rev. Joshua James Blaisdell of Beloit College, which we are obliged to record this week, the work of Christian education as well as that of the Christian forces of the churches has met with no common loss. Perhaps his name is not so familiar even to our own denomination as that of some others, but if so it is because his published writings are few, and he had little taste for great ecclesiastical or society gatherings, although he was always an honored and influential participant in the Wisconsin State convention. His name was familiar to great numbers who have known the almost inspired power which went out from his influence in the chosen profession which was the joy of his life. In his class at Dartmouth, where he graduated at the age of nineteen, he had no superior in scholarship, his only equal being his intimate friend, Rev. Charles A. Alken, long time professor at Princeton. After three years he abandoned his aspirations for law and entered Andover Seminary with two of his college classmates. From 1853 he was for six years pastor of a Presbyterian Church in Cincinnati. In 1859 he became professor of rhetoric and English literature at Beloit College. In 1864 he was transferred to the chair of mental and moral philosophy, which he occupied at the time of his death. It was in his position as teacher that he did his great life work, whose marvelous power has rarely been equaled in its influence over young men.

We have reason to believe that Dr. Blaisdell's conservatism held him to the doctrinal system prevalent at Andover in his student days, which he accepted from conviction, but which was practically hidden under his breadth of evangelical faith and love. In the seminary, a roommate says he exhibited the same characteristic which has been manifested during his after life—an evident spiritual discernment transcending the results of the logical discussions in which he was a master. He had the same purity, the same delicacy, the same refinement, the same intense Christian earnestness, and the same loving nature which have been so fully developed in his work at Beloit.

In this work every power of his nature was engaged. His mental ability, scholarship and culture commanded the respect of his pupils of nearly forty classes; but far beyond this was the remarkable power which won their affection and molded their future. He was their friend. He entered into their lives. It was the power of a great heart in a spiritual life, wisely devoted to the highest interests of these young men. Wherever the graduates of Beloit have gone the tidings of this departure will bring sadness.

A classmate, once his roommate, tells us that at the fiftieth college anniversary, held this last June, Dr. Blaisdell was called upon to offer prayer at the class meeting. "That prayer," we are told, "was wonderful. It was so full of joyful faith and hope; it so lifted us up out of the advancing years; it so brought us into the eternal presence; it so revealed to us the transforming life of Christ, that it seemed to open the invisible world. And yet it was so simple, so child-like." Such was he at the end of fifty years from the time he left college and such in its spirit was the secret of his power growing stronger even to the end.

WELCOOME, A. M. A.!

Boston was headquarters of the anti-slavery movement. Nowhere were enacted more exciting scenes of that drama than here. It is fitting that the great anti-slavery society which has survived that period of fierce conflict should celebrate its jubilee in this city. Boston welcomes the American Missionary Association, as its supporters and friends gather to look back over the work of half a century. The governor of the commonwealth and the mayor of the city speak the sentiment of the people in extending to it their hospitality. The meetings of this week will be of profound interest to many who have witnessed the great changes of public opinion concerning the Negro, in which the influence of this society has been conspicuous. It is remarkable also that a large proportion of its officers have been connected with it during most of the time since the close of the Civil War, some even before that date. Naturally the history of the great interests for which the A. M. A. stands will be vividly set forth with effective local surroundings.

It will not be forgotten, however, that the glory of this society is its survival and enlargement after the cause which gave it birth was won. The chief work of the A. M. A. has been giving to the Negro made free the power to use his freedom. The Government made him a citizen. The A. M. A. set itself to the great task to fit him for citizenship. Its schools and colleges are spread far and wide over the Southern States. It holds large amounts of money in trust for their support. It has stimulated many other organizations to follow its example. It has added to its work the task of civilizing and Christianizing the Indian and the Chinaman in our country, and it has interesting schools and churches among the mountain whites of Kentucky and Tennessee.

Its great opportunity is still in the future, to lead in assimilating these dark-skinned races into the American nation. To do this in Christ's name requires the wisest statesmanship, the highest culture and the most thorough consecration. It is an inviting field for young men and women to enter

who seek to serve God and their fellowmen. Upon them must soon rest the burdens of carrying on this work. We trust, therefore, that this jubilee meeting may be distinguished by as steadfast a vision of the future as of the past, and by some new departure in interesting young Christians in the work and bringing them to feel its responsibilities. We hope, too, that the second half-century of the society's history will be illuminated by a growing spirit of unity between Christians north and south, east and west, in a purpose to treat the Negro, the Indian and the Chinaman as brethren, and to help them to be worthy of and to possess the privileges of Christian citizenship in a free country whose aim must be to do justice to all men. May this jubilee meeting give to Boston a new dignity in the history of the A. M. A.

PRINCETON'S ONE HUNDRED AND FIFTIETH BIRTHDAY.

A century and a half of college work may be measured in the growth and changes of the institution itself, or by the influence of its teachers and sons upon the national life. In either respect the history of the institution hitherto known as Nassau Hall, Princeton College, the College of New Jersey, but henceforth to assume the legal title of Princeton University, is memorable.

Founded by a union of New England men in the pastorate of the towns of eastern New Jersey and the graduates of Tennant's famous "Log College," it stood for the liberal wing of that Presbyterianism which was becoming dominant in the central and southern colonies. To it belongs the honor of having been the pioneer of the modern American undenominational colleges. Its charter expressly provided that "no person shall be debarred of any of the privileges of the said college on account of any speculative principles of religion; but those of every religious profession have equal privilege and advantage of education in the said college." This position it has ever since maintained. Though associated in the popular mind with Presbyterianism, it is only because a majority of its self-perpetuating board of trustees has always been Presbyterian, and its presidents have been clergymen of Congregational or Presbyterian ordination. Many Episcopalians and several Roman Catholics have been members of its faculty, and its students are drawn from all quarters.

Of the earlier presidents of the college Dickinson, Burr, Jonathan Edwards and Witherspoon are most famous, while the growth under the recent administrations of McCosh and Patton is familiar to all. During the Revolution, when New Jersey was the battleground of the contending armies, the number of students sank very low, but degrees were granted to graduates each year. At present the number of students runs well over a thousand.

Almost more even than its New England forerunners, Princeton has been the fruitful mother of colleges. Her sons have been in the front of new educational enterprises from the first in the whole territory South and West. Her president, Witherspoon, was one of the leaders in the Continental Congress, and foremost in the debate that led to the signing of the Declaration of Independence. Her central building, at the time of its erection the largest structure in North America, was a fort from which the

army of Washington dislodged the Hessians after the battle of Princeton. In its central hall Congress sat for four months after the Revolution, and the portrait of Washington, purchased with his own gift of fifty guineas, still hangs on its wall in the frame from which the figure of King George was torn by an American cannon ball.

The enthusiasm of the anniversary has borne fruit not merely in the celebration which is in progress in Princeton as we go to press, but also in large gifts for endowment, aggregating already \$10,000 for every year of the life of the college. With increased resources, an enthusiastic body of alumni and the wide aims and high aspirations of its present management, the promise of its future is for an ever widening influence in American life.

THE UPLIFTING OF THE INDIAN.

The Lake Mohonk Indian Conference has become an important part of the history of our country. Its fourteenth annual meeting last week was not less significant than those of former years. During its existence a public school system for Indians has been organized and so effectively administered that the large majority of those of school age are enrolled as pupils. The spoils system has been practically overthrown, and nearly all the Government employes connected with the Indians are now appointed on the basis of fitness for their work. More than 50,000 individual allotments of land have been made since the allotment system was first put in operation nearly ten years ago. Multitudes of Indian families are settled on homesteads and, having been provided by the Government with materials for building, tools and seeds, are prospering as farmers. Many also are scattered through the land engaged in various other industries. Considerably more than half of the Indians in the United States are self-supporting; many thousands have become voters and pay taxes as citizens. Nearly all these changes have been brought about since the inauguration of the Lake Mohonk Conference, and in securing them it has been a very influential factor. It has gathered annually representatives of the Government, of missions to the Indians, of schools, of various organizations such as the Indian Rights Association, of Indians and their friends; and every year three days have been spent in discussions of the best ways, by labor and legislation, by teaching and preaching and guiding the Indian in his domestic and business affairs, to bring him to manhood and citizenship. The noble and kindly host of the Lake Mohonk House, Mr. Albert K. Smiley, has been the inspirer and guide of these meetings, and those who have participated in them have been invited guests by his own selection. To his rare wisdom and loyal devotion to the Indian race the success of these assemblies is largely due. Their work is unique in American history. Men and women of widely diverse views have here calmly studied their differences in an atmosphere so friendly and pervaded by a purpose so unselfish that at every meeting a platform has been adopted with substantial unanimity pointing to the work of the ensuing year.

That there is still abundant work for this conference is made evident by the platform adopted last week, the most important features of which were as follows: To abolish

the tribal system as soon as possible; to dispense with Indian agents where Indians are on allotments; to protect Indians against land grabbers, gamblers and liquor sellers; to retain good agents, and the present superintendent of Indian education under the next Administration; to encourage the incorporation of Indian schools into the State school systems; to promote the passage of the pending Curtis Bill, which will enable the Dawes Commission to bring the Indians in the Indian Territory into the full rights of citizenship; to bring the natives of Alaska under the protection of organized territorial law; and to urge the churches to more vigorous work through their societies to Christianize the Indians.

This last is now more than ever important. Since religious denominations have declined to receive Government aid for their schools, the necessity of maintaining Christian influences to hold to their responsibilities to God and their fellowmen the Indians who are being educated by the Government has become still more imperative, if we would not lose what has been already won. The friends of these aborigines have been multiplied in the last fourteen years, and the time is now not far distant when they will cease to be distinguished as a race from other American citizens.

MODERN SIGNS OF THE HOLY SPIRIT'S POWER.

They do not vary much from those familiar to the student of Christian history hitherto. But they certainly seem more than ordinarily conspicuous. If our age be specially characterized by widespread and defiant iniquities—which surely it is easier to claim than to prove—it is equally true that the signs of God's special presence by his Spirit are not less evident. The power of the Spirit is as marked as ever in the conversion of individual souls, and more than usually apparent in those great movements in society, as well as within the church itself, which, whether they seem to be ebbs or flows, ultimately prove to have borne farther forward the standard of the cross.

Within the past few years, for instance, we have been led to grapple more vigorously with problems which had seemed insoluble, such as that of bringing the gospel into closer relations with the homes and lives of the very poor or degraded. The attitude of the churches towards great masses of the population has changed for the better, because we have been guided from above to perceive that it is thoroughly practicable to make the gospel a more potent factor in human life. The church has changed in some respects almost as much as the conditions surrounding it, and this is not less a proof of the Holy Spirit's power.

Moreover, although organic Christian union remains a dream, the Spirit's influence has manifested itself in nothing else more strikingly of late than in the closer mutual approximation and more hearty mutual appreciation of Christians of different forms of faith. We are far more alive to the points which we hold in common, as contrasted with those upon which we differ, than we were not more than five years ago. We work together along many lines of effort with a heartiness formerly unknown and surely inspired from above. He who fails to recognize the signs of the Holy Spirit's presence among us today must be dull indeed.

CURRENT HISTORY.

The Birth and Death of Pain.

The most eminent American surgeons and physicians, and not a few representatives of the same noble profession from abroad, gathered at the Massachusetts General Hospital in the city of Boston, Oct. 16, to celebrate appropriately the fiftieth anniversary of the first public demonstration of surgical anesthesia. Grandsons of two of the surgeons who first tested the theory of the young dentist, Dr. William T. G. Morton, issued the invitations to this remarkable celebration. One of the three surviving witnesses of the original test read a description of the memorable scene, and some of the most eminent practitioners in this country described the profoundly valuable results which have come to humanity since surgical operations became painless. Among these benefits are not only the diminution or extinction of the suffering of the patient, but also an addition to his chances of recovery or preservation of life, for, as Dr. Cheever pointed out in his paper:

The surgeon then can do better work; he can be more careful; he can pause and consider; he can choose his steps; he can be deliberate, if not dexterous. He can even summon the aid of the pathologist and his microscope, who in ten minutes while the patient sleeps can decide the nature, the innocence or malignity, of the tumor he is removing. It is also just to believe that the moral fiber of the surgeon is less strained; judicial callousness is no longer called for; he need not steel his heart for his victim does not feel. For surgery and for diagnosis anesthesia has done even more. It has enlarged its domain by rendering justifiable and even promising severe and delicate operations.

One aspect of this great discovery, profoundly interesting to all who speculate as to the function of pain in the divine economy, was dwelt upon by Dr. S. Weir Mitchell of Philadelphia in his poem:

What mighty forces pledged the dust to life!
What awful will decreed its silent strife!
Till through vast ages rose on hill and plain
Life's saddest voice, the birthright wail of pain.
The keener sense and ever-growing mind
Served but to add a torment twice refined,
As life, more tender as it grew more sweet,
The cruel links of sorrow found complete.
When yearning love to conscious pity grown
Felt the mad pain thrills that were not its own.

What will implacable, beyond our ken,
Set this stern fiat for the tribes of men?
This none shall 'scape, who share our human fates:
One stern democracy of anguish waits
By poor men's cots—within the rich man's gates.
What purpose hath it? Nay, thy quest is vain;
Earth hath no answer.

But heaven had an answer.

A solemn hour for such as gravely pause
To note the process of creation's laws!
Ah, surely, he whose dark, unfathomed mind
With prescient thought the scheme of life designed,

Who bade his highest creature slowly rise,
Spurred by sad deeds and lured by many a prize,
Saw, with a God's pure joy, his ripening plan,
His highest mercy brought by man to man.

Biennial Elections in Massachusetts.

The voters of Massachusetts at the coming election will vote on amendments to the constitution, which, if adopted, will provide that, beginning with the election of 1898, all future State elections shall occur every two years instead of annually, and that all executive officials and legislators shall serve for two years. Ought these amendments to be adopted? We think they should be. The principle has been tested by forty-three of our sister States and found to work advantageously. Seven of Massachusetts's recent governors, and her present acting governor, believe that the suggested amendments are certain to add to the efficiency of the executive department of government. The legislators of recent legislatures are practically unanimous in the belief that the public will gain if legislators are given longer tenure of office. For ourselves we believe that this testimony is disinterested,

unselfish and not born of desire to fatten at the public crib. There are not a few able men who oppose the adoption of these amendments, but the preponderance of opinion from men expert in civic matters is with those who may vote for them.

Domestic Politics.

Archbishop Ireland's letter on the real issue and its seriousness has called forth assent and dissent from some of the Roman Catholic bishops and priests, the majority of those who have spoken favoring his position. That his views are indorsed but his tactics disapproved by Pope Leo XIII. is an interesting rumor from Rome. Just now, however, we suspect the doughty Minnesota prelate is more concerned with the outcome of the fight between the liberals and ultramontanes over the Catholic University at Washington than he is over the approval or disapproval by the authorities at Rome of his course as a vigilant citizen of the republic.

The National Civil Service Reform League has put forth a formal denunciation of the Chicago platform and Mr. Bryan, because of their avowed hostility to the principle for which civil service reformers have labored so strenuously and successfully. The fact that the managers of Mr. Bryan's campaign in New York State have been endeavoring to force Federal employes in New York to contribute to their treasury has been called to the attention of the authorities in Washington, and they will probably be prosecuted, as the Administration, by its summary removal of district attorneys who insist on becoming partisans and advancing Mr. Bryan's political interests, is showing its intention to enforce Federal laws at the same time that it makes known its lack of sympathy for the Chicago platform and candidates. Secretary Carlisle is to stump Kentucky for Palmer and Buckner.

The decisions of the tribunals in New York and Massachusetts have favored the gold factions in their fight for the right to the word "Democratic" as the designation of their ticket on the official ballots, but in Colorado it is the gold Republicans who have been kept out by court decrees. The work of fusion between Populists and Democrats goes on with some degree of nominal success. But how effective it will be on Nov. 3 men differ much in prophesying. The tour of Messrs. Palmer and Buckner through the South is producing disintegrating effects there that may surprise the country two weeks hence. Mr. Bryan continues to speak to enormous crowds. Voice and body seem to be matchless in their endurance, but what shall be said of divisive speeches after the tenor of this, delivered at Grand Rapids, Mich.?

On one side you find the capitalistic class, and on the other side you find the struggling masses. They (the struggling masses) do in time of peace produce the wealth and pay the taxes of the country, and in time of war they are the only people who save the nation. And yet these struggling masses are despised and spit upon in time of peace, and the idle holders of idle capital, instead of letting them make the laws when there is peace, make the laws, and when there is war they appeal to the struggling masses to offer up their lives to save their property.

Governor Altgeld of Illinois, in his speech at Cooper Union last week, struck the same note, which is the predominant one of their campaign now.

The suggestion of the Republican National Committee that Oct. 31 be made a day for the display of the national flag on the homes and places of business of those

who oppose Mr. Bryan is being enthusiastically indorsed, and Mr. Bryan and the National Democratic Committee bid their followers do likewise, naturally and rightly feeling that the American flag is too national an emblem to be made the undisputed symbol of one party.

The United States and Turkey.

The advent of the Bancroft at Smyrna and some sensational statements sent from Washington, neither affirmed nor denied *in toto* by the State Department officials, have stimulated public interest at home and abroad in the strained relations between the United States and Turkey. For we believe that they are strained, notwithstanding Turkey's concession that the wives and children of Armenian citizens of the United States may leave Turkey and join the heads of their households here. That was a minor count in our bill of complaint, the chief of which remain unanswered. Apparently the Administration means to have the Bancroft enter the Dardanelles and anchor off Constantinople. If Russia's consent to this has been won Turkey will not be likely to protest even formally. If Russia's consent has not been won and Turkey does fire upon the Bancroft then three cruisers of our navy, now off Smyrna, stand ready to obey orders. Mr. Terrell is credited with having won the Administration to belief in his ability to secure from the Porte, by the use of diplomacy, permission for the Bancroft to enter. Mr. Terrell may do this, but what will he pay as the price for it? Public opinion in this country will support the Administration in any resolute policy it may adopt, whether Turkey alone or Turkey and Russia be opposed to us. We are not seeking to grab territory or intermeddle with European politics, or anything that is mercenary. We are only asking for that which every self respecting government must ask, and we intend to have it. One hundred and sixty-seven Armenian refugees, *via* Marseilles, where Miss Willard and Lady Henry Somerset succeeded them, arrived in New York Harbor on Monday. Some of them failed to secure admission immediately, and all of them need opportunity to toil for their daily bread. The new Turkish minister to the United States, Mustapha Bey, arrived in this country last week and is in Washington now. He visited this country in 1885 and remained for two years, hence may know us somewhat better than some of his predecessors. He expresses feelings of admiration for us as a people, and a desire to foster amicable relations.

The Foreign Policy of the United States.

The *Daily Witness* of Montreal "for more reasons than one" says that "it hails the advent of the United States into the turmoil of nations." It believes that we "hold the key of the Oriental situation and are responsible for its use." Similar statements have appeared in the London press during the past week, and clergymen no less distinguished than Dr. George F. Pentecost of London and Dr. Charles H. Parkhurst of New York city have recently expressed the hope that Great Britain might find in the United States an immediate and effective ally in solving the Eastern problem.

For reasons that scarcely need to be recalled the United States thus far has kept out of "the turmoil of nations," nor do we see any reason why she should attempt to cut Europe's Gordian knot in Turkey.

But it is conceivable how, in enforcing a strictly American policy, she might as a secondary (to her) result precipitate the dissolution of the Turkish empire, and thus reopen, but by no means settle, the Eastern question. To demand the payment of indemnities, the admission of consuls and the recognition of the validity of American passports is one thing, and greatly to be desired—yea, is imperative—and to instruct a Turkish sultan as to how he is to treat his subjects is quite another thing. Some day an Anglo-American alliance may become necessary as a measure of self-preservation, but meantime Great Britain has much to do to atone for her own blindness and willfulness in the past, and she must bring forth fruits meet for repentance.

Turning to the westward, however, another state of affairs exists. It seems inevitable that sooner or later we must deal with Spain, since she will not deal justly with Cuba. The dispute over Venezuela is not settled yet, and Sir Edward Clarke, the Tory barrister, is quoted as describing the likelihood of conflict between Great Britain and the United States as greater than ever. As Russian influence waxes in the Pacific and Eastern Asia becomes the scene of a great duel between Russia and Great Britain, shall we be able to remain neutral? Never was there greater need of able men at the helm. Precedents of gravest import are soon to be, or may now be being, established. Those who vote on Nov. 3 should keep this point of view in mind.

The Situation at Constantinople.

No overt acts of violence or marked changes of place in the pieces on the diplomatic chessboard can be reported from Constantinople. Russia is reported to be mobilizing her land and sea forces near and on the Black Sea, and the garrisons in Poland, Taurida and the Caucasus are said to have received orders to be ready for immediate transportation to the ports on the Euxine. Italy has filed a somewhat peremptory demand for indemnity due because of the murder of a young Italian in the recent Constantinople massacre. This much is to be said for the Powers—they have reiterated in a joint note their belief that the sultan was directly responsible for the recent massacre, and have refused to comply with the Porte's recent request that Turkish officials be permitted to search for suspects on non-Turkish vessels.

Whether Great Britain and Russia have come to terms is a question on which little light has yet been thrown. Agitation in Great Britain continues, but in a lower pitch and with less strenuousness since Lord Rosebery spoke. Sir Vernon Harcourt has not resigned any office or done anything to warrant the belief that he intends to adopt Lord Rosebery's peculiar tactics. Mr. Gladstone, in the October *Nineteenth Century*, re-enters the arena to remark impressively that if it has come to pass that "England may give for herself the most solemn pledges in the most binding shape, but now claims the right of referring it to some other person or persons, state or states, not consulted or concerned in her act, to determine whether she shall endeavor to the utmost of her ability to fulfill them (the pledges)," then he would respectfully propose that "the old word 'honor' be effaced from our dictionaries and dropped from our language," which is his way of saying what so many other high-toned Englishmen are feeling, namely, that English honor is at

stake and may be forever sullied if resolute action does not supersede politic diplomacy.

NOTES.

A sudden flaming up of hostility in the British and German press shows how little love is lost between peoples that have much in common.

We exported goods and raw products worth \$85,098,594 last month, an excess over imports of \$34,272,889. No wonder gold has poured in on us from abroad.

Six of the leading physicians of New York city have sent an open letter to the physicians of the country appealing to them to vote against Mr. Bryan.

Dr. Benson's remains, with great pomp, were buried in Canterbury Cathedral last week, and, strange to say, it is the first time in 350 years that the corpse of an archbishop of Canterbury has been buried in that cathedral.

Thousands of tons of wheat have been shipped from San Francisco recently in vessels bound for India, where the wheat crop is very short and famine looms ahead. Wheat that has averaged seventy-eight cents per bushel during the period July 1, 1892, to June 30, 1895, sold at eighty-six cents last week in New York and Chicago.

This is a time of great anxiety among the Syrian Christians. The Druses maintain their resistance against the Turks and offer to submit only on the following terms: No Kurds or Circassians shall be admitted into the police force which is to be formed; the kaimakams and mudirs shall be chosen from among the local Arabs; and exemption from taxes for a period of four years must be granted.

It must not be overlooked that two Alabama white men, farmers, were found guilty of murder by participating in a lynching, and sentenced last week to life imprisonment. This is a better record than New York or Minnesota can show. The Port Jervis, N. Y., lynchings have never been prosecuted, and Minnesota does not seem disposed to discover or prosecute those of her citizens who recently indulged in lynching.

What do the Armenian revolutionary societies desire? This is an important fact to be taken into account in considering the situation in Turkey. In a letter sent to the embassies in Constantinople previous to the raid on the Ottoman Bank they said:

In spite of all the calumnies which our enemies have maliciously spread against us, we have always asked and do now ask only for our indispensable rights: To appoint for Armenia a European high commissioner, who shall be elected by the six great Powers; the valls, mutaseriffs and kaimakams to be nominated by the high commissioner; under the command of European officers shall be organized local militia; reforms in the courthouses after the European methods; perfect freedom for the press, religion and education.

IN BRIEF.

The grateful memories of Professor Blaisdell quickened throughout the land on hearing of his death last week are the best witness of the value of an educated and consecrated mind and heart. Rev. Dr. Morgan of Jamaica Plain, Mass., a Beloit graduate, said of him last Sunday morning, "From the whole Mississippi Valley it would be difficult to select a man whose loss would be more sorely felt." President Eaton writes, "While we know how greatly he was loved, yet the expressions of grief and loss from all directions deeply move us." Hundreds of pupils whose characters he has helped to form will continue his influence in the world.

Rev. J. H. Jowett, Dr. Dale's successor at Carr's Lane, Birmingham, made his first address, as a citizen, in the Town Hall at the recent meeting held to protest against the Armenian massacres, and the impression he made was that Dr. Dale's mantle as a citizen

as well as a preacher had fallen on worthy shoulders.

In answer to Mr. Moody's appeal apples are beginning to pour into Boston for the use of the poor, who thereby become sharers in the abundant harvest of the year. The Associated Charities are in charge of the distribution, which will be made as wide as possible. This is a better use of the surplus crop than the cider mill affords.

In the rejoicing over the clearing of the debt, which has made the meeting of the American Board a peculiarly happy one this year, the part played in attaining this result by the ministers and missionaries should not be forgotten. The Pastors' Fund amounted to nearly \$9,000, and \$569.64 came from missionaries in foreign lands.

Our recent editorial urging the recognition of Prison Sunday, Oct. 25, has brought us a number of inquiries as to where information may be obtained regarding philanthropic and Christian effort in behalf of prisoners. Mr. Warren F. Spalding, the secretary of the Massachusetts Prison Association, 15 Pemberton Square, Boston, will be glad to furnish such literature.

The Sabbath Protective League of Massachusetts continues to make itself heard and felt. It has filed a protest with Adjutant-General Dalton against the State militia being compelled to travel on the Lord's Day, and it also has placed in the hands of the proper authorities a protest against the recent orders which exclude evangelists from preaching on the Sabbath day at Revere Beach, Salem Willows and in the Franklin and Marine Parks in Boston.

Prof. Flinders Petrie, in addressing the British Association recently, did well to call attention to the fact that thought precedes words and is superior to them, and that in this day and generation we are in danger of being "drunken with writing, just as some ages ago men were drunken with speech. We have committed our all to it; we try to make it serve ends for which it cannot be fitted; and we let it override the growth of our mind and the common use of our senses."

The *Minneapolis Times*, which recently disparaged the work of Christian missionaries in foreign lands, now asserts of the preachers of the gospel at home that "no preacher was ever a good financier, and no good financier was ever a preacher for very long. As soon as a preacher realizes that he is a financier he goes into some other business in which his newly discovered faculties can have a wider field for exercise." The thrifty methods adopted by clergymen, by which they live decently, rear and educate large families of children and often retire with comfort, and all no salaries which average less than \$1,000 a year, are so mysterious and almost miraculous to the man of the world that it ill behooves any one to impugn the financial skill of those who wear the clerical cloth and tie.

Hereafter Canada's Thanksgiving Day is to be on the same date as ours—the last Thursday in November. How little the Pilgrim Fathers dreamed of any such event when, in 1621, they began to celebrate God's goodness to them. The Puritans and Pilgrims are not forgotten these days. Hon. Chauncey M. Depew, in his recent oration at Galesburg, Ill., speaking of Abraham Lincoln, said: "But the Puritan ancestry, whose strength and strain had been lost in the Kentucky wilderness of slave-owners and the Indiana forest of slave-holding sympathizers, marvelously reproduced in this homely descendant the traits which carried the Pilgrims from Scrooby to Holland, and from Holland to Plymouth Rock, to worship God according to the dictates of their consciences and found a government of just and equal laws on the bleak shores of New England."

For thirty years a special week in the autumn has been observed quite widely as a season of special prayer for young men. The international committee of the Y. M. C. A. appoints it, and has this year suggested the week Nov. 8-14. It comes at an opportune time, when the excitement of the election will be a thing of the past, and when the earnest grapple with Christian work for the winter ought at least to be inaugurated. We trust that in our churches generally there will be reference to this concert of prayer. Pastors on Sunday, Nov. 8, may include in their petitions a special one for the young men of their flock, and the subject ought not to escape notice at the midweek gathering of the church. Some one has said that the devil believes in special work for young men. Certainly the church cannot afford to neglect both special work and special prayer in their behalf.

The Art Commission of Boston has advised the trustees of the Public Library that they would better decline the offer of Mr. McKim to give to the library MacMonnies's bronze statue of a Bacchante. It is a work of rare artistic merit, but not suited, they think, for the site selected for it by Mr. McKim, namely, in the courtyard of the library. The comment of the *Transcript* upon this act strikes us as just and notable. It says: "This great community does not exist for or by art and artists. It is only a New England Athens. All the young artists educated in France will unite in denouncing the action of the Art Commission as a piece of Philistinism. That much may be taken for granted. But with respect to questions of this delicate nature the judgment of the artists is inevitably technical, professional and one-sided. But in this instance it is opposed to a native sentiment which is not only justifiable and respectable, but is much finer and more delicate. It is not a subject for reproach that we are essentially different from the French."

Rev. Dr. John Watson prefaced his readings in Brooklyn, N. Y., by saying to those who had speculated as to how his *nom de plume*, Ian Maclaren, is pronounced, "I would say that if you want to pronounce it like an Englishman you will say I-an, if like a Scotchman, Ee-an and if like a Highlander, Ee on." He then proceeded to say,

It is impossible for me to be present in this place and to address so large an audience of Brooklyn people without remembering what is, to us, the historic glory of this town—the town where Henry Ward Beecher preached [applause], the town from which he exerted his great influence over the whole English-speaking world. He was a patriot, raised above mere party or even national politics, and the prophet of the rights of man and the liberty of the slave. As a citizen of Liverpool by adoption, I would like to testify, though it was before my day in that city, to the great service he gave when he came and spoke to our citizens, who had made, for the most part, a great mistake in their misunderstanding of the conflict in your country.

The *Northwestern Christian Advocate* reprints all Mr. Dawson's recent interview with Ian Maclaren, which we printed Sept. 21, and The *Christian Advocate* reprints most of our "admirable" report of Ian Maclaren's lectures at Yale. We are glad through a wider dissemination of Dr. Watson's views to serve the public, Methodist as well as Congregational.

Boston has been honored the past week by a visit from J. M. Barrie and wife and Dr. W. Robertson Nicoll, editor of the *British Weekly*. With headquarters at the Hotel Brunswick they have made a number of excursions to points of interest hereabouts—Salem, Concord, Cambridge and Randolph being among the places where their tastes naturally led them. The attraction at Randolph was Miss Mary E. Wilkins, for whom English and Scotch literary men cherish so high a regard. Before coming to Boston this trio of travelers spent a Sunday with Mr. George W. Cable in Northampton, and the

Smith College young women were particularly favored in being able to hear characteristic addresses from both Dr. Nicoll and Mr. Barrie. It is needless to say that while they were in Boston they were the recipients of constant attention, and both seem almost overwhelmed by the kind and amount of hospitality which they have received since landing in New York. The date of their sailing for home is Nov. 7, between which time and now they expect to make quite an extended tour through the country. Everywhere they go they leave the impression of culture and refinement, of simple, democratic manners and of characters unspoiled by the fame which each in his separate line has attained. Boston will have an even warmer welcome for them on the occasion of their next visit, which we trust will not be so tantalizingly short.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Genial Scotsman.

The event of the week has been the addresses of "Ian Maclaren," first in Brooklyn's Academy of Music, then in our Carnegie Hall, both of which capacious auditoriums were filled with admiring hearers, and this despite the pouring rain that flooded the streets on the night of the latter meeting. No man could have asked for more intelligent and appreciative audiences, nor have had a more enthusiastic welcome. His theme was *Traits of Scottish Character and Life*. It was illustrated largely from the personages in his books, the naturalness, truth and world wide reality of which he vigorously defended. "Dr. MacLure" did not live in Drumtochty only; he had his home all over the world. "Sir Andra," whom the critics had pronounced the most unreal of his characters, purely a creature of the imagination, and his kind treatment of the servant lass impossible, he said was the one only character of absolute fact in all his stories, and in view of its reception by the critics he had determined to eschew fact hereafter and stick wholly to fiction!

All had read Maclaren's books, and every allusion to an incident or comment on a character "took" instantly, and the applause was too spontaneous and sincere not to move deeply the speaker's heart and tenderly mellow the tones of a voice naturally sweet, musical, sympathetic, easily molding itself to every varying emotion from the miner key of truest pathos to the play of sparkling humor, each in its place as natural to the speaker as his breath. His hearers were agreeably disappointed to find in his ordinary speech so little of the Scottish brogue that makes the language of many of his countrymen hard to understand. And when, as in reading from his books, he did use the broad Scotch dialect, he put into it a musical charm that is seldom associated therewith in the minds of even the best educated.

One gift, that of readily winning and holding the hearts of his hearers, the lecturer shares to a good degree with his countryman, the late Dr. Wm. M. Taylor. In almost childlike simplicity, frankness, unfeigned sympathy, the two had much in common, and even in certain tones, that fascinating smile and playful twinkle of the eye at sight of "a good thing," Maclaren constantly reminded Dr. Taylor's near friends of happy hours earth is to know no more.

Appeals Against National Dishonor.

Dr. R. S. Storrs, whose steady conservatism in political matters, as well as his dis-

tinguished position in the evangelical ministry of the country, gives unique force to his utterances on public affairs, in his last Sunday's discourse came out with one of the strongest denunciations of the free silver dishonesty yet heard in any pulpit—or out of it. The proposition to diminish by nearly one half the value of the dollar with which private and public debts, even the soldiers' pensions, are to be paid he branded as "simply appalling"; "opposed face to face to the divine command, 'Thou shalt not steal'; 'Pay what thou owest,' not something less." He could see "no limit to the mass of deficit and dishonor yet to come if this be allowed—the law may go on and for silver substitute copper, lead, tin, pewter, leather, clay tablets, or mere unstamped paper." "The law might as well say that seven inches shall constitute a foot, that the bushel shall be made smaller, that the yard and rod and acre shall be reduced and every measure of value be made less."

The fearful consequences of such national dishonesty he set forth in terms of the divine law and with the clearness and free characteristic of the Pilgrim Church's preacher. "No one ever did anything against the law of God without being crushed by the very law that he was violating." "There would arise appalling paralysis of business and commerce, catastrophe, bankruptcy, disaster, . . . results of apprehension, of terror and of general disorder of which there is no example in the history of mankind."

Dr. A. J. Lyman of the South Church, in the same spirit and with no little of Dr. Storrs's force and felicity of language, also denounced the same project of "national repudiation and dishonor." His sermon, from the text "He hath made of one blood all nations of men," dwelt upon "the international genius of Christianity," and one of his strongest points against the new doctrine was its sectionalism, subjecting the welfare of the country at large to the personal interests of the few and arraying section against section and class against class.

Congregational Work.

The board of editors and the managers of the business department of the proposed *Congregational Work* met in the Bible House on Thursday finally to arrange matters pertaining to its forthcoming. The first (January) number may be expected early in December, and it is hoped that the friends of the various forms of Congregational work it represents will see to its introduction in accordance with its motto, "Into Every Family" of our churches. At ten cents a copy this should not be an arduous task.

The Clerical Union.

The Clerical Union on Monday listened with deep interest to reports from the late meeting of the American Board. After a few words from Drs. Bradford and Creegan Rev. George E. Albrecht of Japan enlightened the members, as few living men could, upon the condition and prospects of that land, and Dr. H. A. Stimson made a profoundly stirring address upon the work at large.

Personals.

The pulpit of the Broadway Tabernacle Church was filled on the two Sundays last past by Dr. Pratt of Norwich, Ct., and President Raymond of Union College. Next Sabbath the church is to hear Rev. Mr. Albrecht of Japan. HUNTINGTON.

FROM THE INTERIOR.

Professor Blaisdell.

The close relations between Beloit College and Chicago call for a few words concerning the death of Prof. J. J. Blaisdell, one of the most popular and gifted members of the college faculty. For some months he has suffered from something like nervous exhaustion, in consequence of overwork, and had gone to the sanitarium at Kenosha for treatment. Here when suffering from similar attacks he had previously found relief. But the trouble was more radical than had been supposed. Sleeplessness, dyspepsia and depression united to unsettle the brain, and led to a tragic death by his own hand. A better man than he, one more self-denying or more consecrated, rarely leaves this world. Probably no man was more highly esteemed or more influential in Wisconsin. His mental gifts were of the first order. Although he has published little, he was a writer of singular charm and a teacher of unusual magnetism. The students loved him while they honored him. They readily yielded to his molding influence. The churches were always glad to see him in their pulpits. Whenever he was willing to speak his audience was willing to listen. College, church, city and State, in his removal from us, have suffered a loss which many a year will not repair. Upon his family the loss is heaviest and to their hearts go out in the truest sympathy.

The funeral services on Tuesday in the First Church were very impressive. Many were present from abroad. The body had lain in state in the morning and was borne to the church by a detail of Grand Army comrades from the post of which the deceased was a member. From the church he was carried to the cemetery, a distance of half a mile, by members of the Senior Class in the college. The services were simple, tender and triumphant in their nature. Dr. Collie of Delavan, a graduate in the first class Beloit sent out, spoke sympathetically and lovingly of the departed teacher and friend, and dwelt especially upon the victory which faith had brought him, even in his sad death. Dr. Leavitt, pastor of the church, portrayed his Christian character. President Eaton and Rev. H. W. Carter led in prayer. There were other addresses by Drs. Royce and Bradley. Favorite hymns were sung. Nearly the whole town, as well as all the students, were in the procession which followed the remains to the cemetery. Here, after brief services, they stood silent and sorrowful as the casket was lowered into the grave, feeling, as do all who knew this good man, that a prince in Israel has gone from us.

Amenities in Politics.

Sunday the friends of Mrs. Helen Gougar broke into the audience-room of the People's Institute, claiming that they had hired it in order that she might discuss the political situation and speak for free silver. Unfortunately for their claims, members of the Christian Church were present to assert their right to the building under a lease which covered it for every Sunday till May. The manager of the building was present and confirmed their statement. While they were discussing the matter on the sidewalk one man, bolder than the others, found entrance to the cellar and contrived to open the doors from the inside, so that the crowd could easily rush in and take possession of the room. Mrs. Gougar was thus enabled to speak and crowd the Christians out. She

was bitter on ministers and all others who favor a sound currency and believe in paying their debts in gold.

One of the features of the present campaign is the curbstone meeting. One cannot go into the center of the city without seeing from five to ten of these gatherings, composed in almost all cases of men evidently out of employment, listening to those who are striving to enlighten them upon the issues of the day. The result of the registration Tuesday surpasses all anticipations. More than two hundred and ninety-three thousand people appeared at the registration places, a larger number than have ever registered in a single day in the city's history. Probably half as many more will register next Tuesday.

A Good Woman Gone.

Although long anticipated, the death of Mrs. Flora Carpenter, wife of the late I. N. Camp, inflicts another serious loss upon the Union Park Church and upon the benevolent circles of the city. Mrs. Camp was one of those rare women who seem to take an interest in all that concerns the kingdom of God. To all the objects of benevolence brought before the church she gave freely. She was especially interested in the home missionary work of the church, and was rarely absent from any of the meetings of the Ladies' Benevolent Society. Last Sunday she was in her wonted place and listened to a memorial discourse for her late husband. Tuesday she was able to receive callers and to ride out. Wednesday morning, at 6 o'clock, she fell asleep without a struggle and probably without pain. Feeble though she has been, her home has been a center of generous hospitality, and, by reason of the charming manners of its hostess, a delightful home to visit. A daughter and two sons, all married, and a host of friends are left to mourn her loss. Funeral services were held at the house Friday afternoon, Dr. Noble officiating.

As Seen from the West.

South Hadley should look upon the loss by fire of her main building as a providential call to supply its place as speedily as possible with a building far better adapted to the purposes to which it was set apart than the one which has been destroyed. Most of the Western graduates, to whom the old building was dear by reason of its associations, would favor re-erection on the old site, and so far as may be, on the old foundations. They believe that for \$200,000 better accommodations can be secured for 400 young ladies under a single roof than in seven or eight cottages. It would certainly cost less to provide for them. While chapel, gymnasium and library might well be separate structures, and while kitchen, dining-room and laundry, if connected with the main building, should be fire proof, it would seem as if the first effort ought to be to put up an edifice which by its size and convenience would impress every visitor with the greatness of the institution which it represents. Still Western friends are willing to leave the decision of these matters to those who have them in charge.

What we started to write was that the losses to which South Hadley has been subjected are her appeal to the New England constituency from which she has hitherto received her main support. Although a generous friend who lives in the West has promised all told \$100,000 to the institution, he feels that the larger portion of its

endowments, as well as of the cost of its buildings and equipment, must be obtained at the East. In his judgment now is the time to emphasize the appeal for these endowments and buildings. There should be no delay. The \$75,000 required to secure the \$25,000 he has promised may be secured, he believes, by Jan. 1; then the institution will have the interest from the \$200,000 it so greatly needs. It is the suggestion of Dr. Pearsons that a Sunday be set aside in the near future upon which in every church in New England the pastor or the preacher for that day be asked to give a history of the school founded by Mary Lyon, ask for a collection toward the completion of the endowment, and at the same time bring to the minds of wealthy hearers the demand for further buildings, larger endowments and more generous equipments if this Christian school is to remain one of the best in existence. New England has always responded promptly to appeals from the West. Why should she not now care for her own? Why should she not rise as if animated by a common impulse and on a single day and by a single gift put South Hadley on her feet?

We gladly second Dr. Pearsons's suggestion. We believe this unanimity of action can be brought about. Perhaps ministerial associations could take the matter in charge. Perhaps it would better be left to the trustees of South Hadley to select the Sunday, and through a circular, giving in brief the history of the institution which they serve and naming further sources of information, appeal to the churches of New England for the aid now required. We trust something will be done, and done soon, to render Dr. Pearsons's suggestion effective. The doctor has been in the college endowment business eight years. Not a single institution to which he has promised his aid has failed to obtain it. In some way he succeeds in imparting his own marvelous enthusiasm for the cause of Christian education to others, and in awakening in them a deeper interest than they ever before felt in the institutions whose needs he has pointed out. Perhaps the interest thus aroused in others is as valuable a gift as his money to the seminaries and colleges of which he has been a benefactor.

The Power of One Y. P. S. C. E.

Personal knowledge enables the writer to speak of the society of Christian Endeavor in the Union Park Church, Chicago. Here it has just completed ten years of life. It began with eighteen members and now has 189 on its roll in addition to associate and honorary members. Through its fourteen or fifteen committees it does an amount of aggressive Christian work which a few years ago not many churches would have thought it possible to undertake. From reports made at its recent annual banquet we learn that it raised for expenses and gifts to benevolent objects more than \$1,000 and at the same time made regular contributions to church expenses. It is in fact a church itself. Were the Union Park Church to be blotted out, save as it is represented in the Endeavor Society, it would still be a strong church. Undoubtedly the same is true of the societies in the First Church, the Plymouth and, proportionately to the size of the organizations, in California Avenue, Warren Avenue, Lincoln Park and a dozen other churches in or near the city.

Chicago, Oct. 17.

FRANKLIN.

The Revelations and Admonitions of the Campaign.

An Editorial Study of National Drifts and Tendencies.

There is no danger that the dramatic and spectacular phases of the present campaign will be overlooked. There is a danger that the underlying currents and counter currents, the hidden factors and conditions, will not be accurately diagnosed and understood. Important as it may be in the judgment of most of us to elect Mr. McKinley, it is equally desirable, even in the heat of the fight, to keep asking ourselves what is the meaning of the campaign from the point of view of the divine purposes. This, at least, is the deepest conviction left on my mind after a rapid circuit through a dozen of the great and pivotal States of the Union.

An Englishman needs to come to America and an Easterner needs to go West in order to grasp the reason for any doubt at all as to the issue of this campaign. The presumptive evidence has been from the start entirely against any measure of uncertainty. The country six months ago appeared to be wearied of the Democratic administration of the last four years. The Republicans, after selecting a popular and irreproachable standard bearer, entered upon the most energetic canvass they have ever waged. They have had ample financial resources for all the legitimate expenses of the campaign. The ablest orators have been enlisted. Nearly all the colleges in the land, and in fact the conservative forces of the nation, almost without exception, seem, for the moment at least, to have allied themselves with the Republican cause. Best of all the Republicans possess the argument that ought to appeal to honest, patriotic citizens who are supposably loath to repudiate their obligations and equally averse to entering upon a path which leads no one knows whither. The Democrats have had to face a bolt of apparently much greater proportions than that of the disaffected silver element hitherto in the Republican ranks.

Why, then, asks the distant English student of our affairs and the New Englander wedded to his traditional affiliations, should there be a moment of anxiety respecting the verdict of Nov. 3? Is it because we cherish an inherent distrust of Democracy? Is it because we fear that this country has become too heterogeneous and diverse in its interests and resources to continue longer as one self-governing republic? Do we see, lurking in the shadowy future, a proletariat, a commune, and, possibly, the grim specter of revolution?

These questions are put not in the spirit of an alarmist. But that is a provincial attitude which is either consciously or unconsciously indifferent to influences at work throughout the length and breadth of this great land, which influences perhaps one does not appreciate at anything like their true import until he journeys a thousand miles south or west from the borders of New England.

Such a change in environment reveals first of all the fact that we have in this country East as well as West, North as well as South, but far more proportionally in the West and South, a very appreciable number of crude, untrained, unthinking people. They are insensitive to moral obligations and ideals. They are the material on which demagogues ply their arts. Whether or not they were born on American

soil they have hardly become imbued at all with distinctively American ideas. They are slow to respond to religious influences and indeed many of them have never been long enough within the range of such influences to have profited thereby. This class of persons constitute a special and tremendous problem for American Christianity. How is it going to moralize and spiritualize this element of our population? The vote of each of them counts for as much as that of Richard S. Storrs or of Charles Elliot Norton.

To be differentiated from such folk, but still to be reckoned with as an uncertain element in our political structure, is the restless, disappointed class, which knows, or thinks it knows, what it wants, but is too often incapable of nice discrimination respecting methods. The Western country is full of this class of persons. Their land booms have collapsed; their rosy dreams of immense fortunes have vanished. Perhaps they are the victims of some one else's avarice. Very few of them are content with their wages. Some of them have been in strike after strike, and the scars of their bitter and usually losing fight with the employers still remain. They are not patient enough to wait for the slow evolution of better things. They are eager for speedy and sweeping reform and radical readjustments.

Is there any justification for this spirit of unrest? It would be strange, indeed, if the methods by which the industry of this country has been carried on for the last quarter of a century had not been the occasion, if not the cause, of injustices and abuses. The unrestricted play of the competitive system appears to breed, even if it does not foster, trusts and monopolies. Certainly the recent rises in the price of coal have not helped the Republican cause with the laboring classes, who, by the way, do not take at all kindly Mark Hanna's prominence in the campaign. Said a hard-working, thrifty man in Northern Michigan to an acquaintance of mine the other day: "Talk as you please. Present industrial conditions have made me a beggar. A few years ago my partner and I were worth \$150,000. Now we don't know whether we own the clothes we wear." It is not against the honest and honorable conduct of business that protest is made, but against rash speculation, against stock watering, against special privileges secured from legislative bodies by lobbying and bribery. The very progress of civilization itself, too, bringing in its train new implements and inventions, makes the immediate problem of bread and butter a still more difficult one to thousands. "What would bankers think," asked Dr. Hillis in his sermon in Chicago a fortnight ago, "what would lawyers think, if a single invention deprived at a blow thousands of them of daily employment?"

Wealth itself is, to some extent, responsible also for this spirit of discontent. The ostentation, the display, the extravagance, the hot race for social pre-eminence which have marked the life of our great cities in recent years have emphasized the inequalities between man and man. A Vanderbilt wedding, for instance, with its prodigal scale of expenditure; an elaborate dinner,

costing twenty-five dollars a plate; great estates and palaces, whose owners live in almost regal splendor—such things as these do not help forward Democratic government in this country. They give the impression that rich people have "money to burn," and the poor man asks, "If money is to be burned, why can't I have a hand in the bonfire?"

We are not to forget, either, that the sociological agitations of the past few years are bearing fruit. Our pulpits have been exalting the brotherhood of man. Our collegians have been establishing social settlements. Mr. Howells has been writing of Altruria. The impression that what once belonged exclusively to the few ought to be available to the many is finding its way to the laboring man's cottage. These ideas are in the atmosphere wherever we go, and they seem to be prophetic of change and readjustment.

Out of this national restlessness and turmoil do we see emerging anything that looks like stability? Let us go back a moment to the far-reaching purpose of almighty God. Would he not teach the American people by this campaign a few old, plain and simple truths? This nation needs to learn afresh Carlyle's doctrine of work, that no man can ever get something for nothing; that no man, be he rich or poor, ought to want to escape his share of honest daily labor with his hands or his brain. Moreover, our people must be made to understand that whatever equalizations may come in the evolution of society the rewards of labor can hardly help being proportioned to the quality and amount of the work expended.

Perhaps God intends also by this campaign to bring about greater sympathy between man and man, to draw all classes closer together and not to permit the guilts to widen between the unfortunate and the favored, between the East and the West, between the North and the South. If we give patient heed, as we have been obliged to do in this campaign, to the expression of real or fancied grievances, if, in imagination, we exchange places with the man we criticise or who criticises us, we speed forward the day when we can truly say, "We be one people," as well as that still brighter day,

When man to man the world o'er
Shall brothers be for a' that.

And perhaps the most necessary and important lesson of all is that each one of us shall gain a fresh conception of what human life is and what it is for. I heard a brilliant sermon in Chicago, the other day, whose literary quality would have made it impressive had not the discourse proceeded on the assumption that a man's life consisteth in the abundance of the things he possesseth. That materialistic notion, in one form and another, has rooted itself in the popular thought to an alarming degree. It is not Christ's doctrine of human life and it must go down before the more faithful proclamation of his message in its entirety. It is, to be sure, of great consequence that we should have honest money, but the bulk of the people in this land have yet to learn what money is for, what it will do for them, what it will not do for them and what they may do with it.

To conclude, then, that the only thing at issue and worth straining every nerve for is the election of Mr. McKinley and to fail to take to heart the deeper lessons of this campaign is folly indeed. This nation will be saved from disruption by pure and undefiled religion and by that alone, as it controls and actuates the individual and crystallizes into wiser laws and a Christianized society.

H. A. B.

THE AUTUMNAL ASSEMBLY OF BRITISH CONGREGATIONALISTS.

BY OUR ENGLISH EDITOR.

Not for many years have the autumnal meetings of the Congregational Union of England and Wales been so well attended and maintained so high a level of interest as those held Sept. 28-Oct. 2 in the thriving town of Leicester. Some 1,100 ministers and delegates were present from all parts of England and Wales, and the townsfolk also flocked to the gatherings.

One of the items always anticipated with considerable interest is the "union sermon." When, in 1877, Leicester was last visited this was delivered by Dr. Alexander McLaren, than whom Dr. Joseph Parker has just declared there is in the English-speaking pulpit no greater preacher. This year the honor fell upon Dr. P. T. Forsyth, who ministers to an influential congregation at Cambridge, many of his hearers being professors and students in the university. Taking for his text the words "Holy Father" [John 17: 11], he dwelt on the fatherhood of God as expressed by the cross in its relation to holiness. He said we could not put too much into that fatherhood, but we might put too little. It is more than the spiritualization of natural fatherhood; it is love suffering hate and redeeming it.

One of the most striking points in the sermon, which occupied nearly an hour in delivery, was that God had not laid great stress upon the price which the reconciliation cost. The New Testament had its fine reserve, but reserve was not denial. What engrossed Christ upon the cross was not man's need of him and his action upon men, but God's need of him and his action upon the holiness of God. The grace of God would be ungracious if he always dwelt upon the cost. He leaves men to find out in great measure what forgiveness cost; the doer of a great deed has the least to say about it. Christ came here to do something, not to say something. Dr. Forsyth's discourse will take a high place among the many fine utterances made on this occasion. Its thoroughgoing evangelicalism is an indication of the trend of modern preaching in England.

The Church Without a Pulpit was the title of the chairman's address, and Mr. Morlais Jones eloquently vindicated the place and power of preaching. It was a fine example of Welsh oratory and a veritable prose poem. "Although the workmen of London read the labor newspapers," said Mr. Jones, "they assemble in their thousands in Battersea Park, where John Burns has his pulpit. So the gospel is never complete until the message is 'shining in the preacher's face and palpitating in his voice.'" In the characteristic passage, which evoked enthusiasm, the president said: "The man is never in the printed page. The book is only the ghost of the message. I revel in books, feast upon books, love the feel of books, thank God

for books, but I want more than books. I want the living man; I want the preacher."

Speaking of the preacher's work in bringing about the redemption of earth, and having referred in scathing terms to the Armenian massacres, Mr. Jones declared that when we heard nine months ago of the possibility of war between England and the United States we were stupefied. It would have been civil war, war between mother and daughter, and would have done more to discredit the gospel than all the skeptical and infidel books that have been written for a century. For a moment it was the darkness of total eclipse, and we were not out of the shadow of the eclipse yet. He wished the two great nations, "the nations God has appointed to be the teachers and leaders of the race in all that is highest," would show that their allegiance to the Prince of Peace is no hollow mockery, and that war between them could never be. Amid ringing applause Mr. Jones declared: "We can never again imbrue our hands in one another's blood. Hideous war, ugly fiend, the arbitrament of fools, be gone! Thou shalt tempt us no more forever!" It was evident from the way this passage, delivered with considerable energy, was received that it accurately interpreted the feelings of the crowded assembly. The address took an hour and twenty five minutes to deliver, and was an illustration of the truth that the man who keeps away from the crowd not infrequently has a message for the crowd.

As the appointed representative of Congregationalism in Scotland Dr. John Hunter, Glasgow, stated that people are leaving the Free Churches of that land for Episcopacy, because in the former the standard of worship is deplorably low. This remark elicited a hearty "Hear! hear!" from Dr. Barrett, who on the following morning, when he read a paper on Congregational Worship, himself had an opportunity of enforcing his well known views on the conduct of public worship. Having stated that spirit is before form, the Norwich pastor urged the adoption of some form of liturgical service as likely to develop the devotional element in worship. There are, said Dr. Barrett, two classes of Congregationalists, those to whom richness of ritual would be a hindrance and those who would worship more joyously and spiritually with sweet and lovely forms, which would remind them, not of the holiness of beauty, but of the beauty of holiness. These opposite schools ought to meet each other with tenderness, charity and scrupulous respect. Sacrifice ought not to be all on one side. It was a curious anomaly that the very churches most fiercely intolerant of sacerdotalism were often the most unwilling for any voice to be heard in public prayer save that of the minister. He would not exclude free prayer—he did not believe that Congregational churches would live for fifty years without it—but he urged the adoption of some form of intercessory prayers and the recital of the beatitudes. Dr. Berry indorsed Dr. Barrett's remarks and advocated, among other things, the wearing of a gown in the pulpit.

The foreign missionary valedictory meeting was impressive and inspiring. So crowded was the large hall that an overflow gathering had to be held elsewhere. Nearly 5,000 people were present at both meetings. Great enthusiasm was aroused by brief addresses from several of the twenty-six outgoing missionaries, who told

with charming simplicity and fine feeling either, in the case of returning missionaries, the story of their work or, in the case of new missionaries, the method of their call and their hopes. The valedictory prayer was offered by Dr. Goodrich, Manchester, and the address by Dr. Berry. He was in one of his most eloquent moods, and told the missionaries that they were fortunate in the time of their going, as the churches in England were attaining a simpler and ampler faith in the saving grace of Christ, and were feeling the first throbs and movements of a new and grander evangelical revival. They were recovering, if they had not recovered, a new confidence and certainty in Christ and his gospel. During the last twenty years they had been in conflict with doubt and unbelief, with sorrows and questionings, but now it was his profound belief that materialism as a philosophy had been conquered by a re-interpretation of Jesus. This remark was received with much applause.

As a consequence, proceeded Dr. Berry, the Free Churches have recovered their missionary convictions and are recovering their missionary interest. The ethnic heresy is dead. It is not new ethical teaching that is needed, not a teacher, but a Saviour. People are not dying for new ideas or ideals either in the Orient or in the Occident, but are dying for want of him who alone has the power to forgive sins and to give life. "God be with you till we meet again," was sung with much pathos and evident feeling by the audience, which then dispersed inspired and hopeful.

A conference on the education question showed that this battle is not yet over. Fear was expressed by the speakers that "the dead might rise again." In the able hands of Dr. Guinness Rogers a resolution relating to the Armenian massacres was effectively dealt with. He said that the extent of the present wickedness paralyzed the power of expression, and they could not help being moved to the righteous indignation which the writers of the imprecatory Psalms evidently felt. He confessed that he could not understand the ambassadors of the Powers standing by while a miserable caricature, not of a monarch but of a man, grinned at them and did his devilish work. The cabinets of Europe must recognize that they had to reckon not with Bismarckian organs, but with the Christian conscience of England; and surely that assembly of all others might stand up before the world and in God's name protest, and, looking up to God, ask that their protest should not be in vain and that this devilry should end. The demand should be for the rule of the Turk to cease forever. When the resolution was put the whole assembly sprang to their feet and in this spontaneous way expressed their passionate indignation. Miss Frances E. Willard was announced to speak at the young people's meeting, and most keen was the disappointment when Mr. Woods read a letter stating that she could not be present as she and Lady Henry Somerset were at Marseilles assisting the Armenian refugees. "It would be impossible," wrote Miss Willard, "to intimate even the tenderness we feel towards these patient, grateful, heartbroken Christian refugees. God help us!"

The meetings as a whole take rank with the most successful ever held by the union. As seen at Leicester, British Congregationalism is healthy and hopeful.

Charity Chance.*

A SERIAL STORY BY WALTER RAYMOND.



XV.
AS NURSERY
GOVERNESS.

LONG room covered from floor to ceiling with a yellow, varnished, washable paper, except in one corner, where delinquent finger nails had picked bare patches before Charity came. How the wall glistened behind the solitary gas-jet jutting out above the mantelpiece! The flame was naked, the children having long ago smashed the globe, which had not been replaced. And it had to be kept low, being liable to flare and run wild when turned up. But everything in the place was bare except the spiritless little fire, fast sinking to dust and ashes behind the bars of an iron fireguard. Maria, the housemaid, had forgotten to bring up more coal.

It was late at night. The children were long ago in bed and asleep, and Charity had been sitting up at work. Her supper, sent upstairs on a tray, remained untouched upon the little inkstained table by her side, just where Maria had banged it down some hours before, when she flounced in and flounced out, slamming the door behind her as a protest against waiting upon anybody who got no more wages than herself. That was the knell of parting day. Nobody ever came near Charity after that.

Dispirited and exhausted she leaned back in her chair. The light glared upon her face. From the opposite wall a map of the world in hemispheres stared down at her, shining and binocular. She lifted a pile of papers from her lap and placed them on the table.

"How poor it all is!" she cried, and burst into tears.

The ugliness of the place was as remote from her mind as the antipodes. It was the last moan of a struggling swimmer who, overcome with fatigue, consents to sink. The whole course of her miserable existence since she entered the service of Mrs. Cornelius Porter passed through her mind.

She had now been a nursery governess for months and was accustomed to her duties. At first, to her inexperience, the thing was hopeless. But from the day of her arrival she grappled with her difficulties with the grim fierceness of despair. It seemed to her that if she failed to fill

that place there was no other for her in the world. And a quite extravagant success rewarded her efforts. Before the second week was out Mrs. Cornelius Porter, a middle aged matron, well nourished and of the finest Britannia metal, intimated to Miss Chance that with a little closer attention to the darning she was likely to give every satisfaction.

They were a prosaic race, these Porters, and their days were all alike.

They breakfasted at half-past seven in order that Mr. Porter might catch a train. Upon this point Mrs. Porter waxed sentimental to the verge of poetry. If the children were not there they would never see their father, and that was so sad. Daily at this hour, expectant and somewhat overawed, they were ranged around the table. At a quarter before eight Mr. Porter appeared, late, hurried and inclined to be ir-

ordeal of playing haunted her through a silent, melancholy meal. It was to be a test of her ability, and, feeling it to be such, when the time came she played with care. The familiar sonata was like company to her in the strange place, but she rose from the piano dissatisfied and in doubt.

"Now do you really like classical music, Miss Chance?" asked Mr. Porter, in that confidential tone which invites and deserves a candid reply.

Charity pledged her word to it.

"Well, I don't know," he reflected. "I like something a little gay. What's the use of music except to take you out of yourself after a day's work and 'liven you up a bit? Now classical music always makes me feel unwell."

"We have a little music on Sunday afternoons, Miss Chance," put in Mrs. Porter, in fulfillment of her promise to mention little things that might arise.

"Mr. Porter is at home, and it is nice for the children to come down. Now you would like to go upstairs."

Charity did not see much of Mr. Porter on those occasions. She played hymn tunes by the hour whilst the children sang. But the head of the house, hidden in a silk handkerchief, reposed on a red sofa cushion and restfully slept.

Charity had never seen people like these. Sometimes their destitution in the perception of everything that made life beautiful to her was more pitiful than the sight of poverty. The atmosphere of the house oppressed her like a

nightmare. The children overwhelmed her with a weight of care under which she could scarcely breathe. They broke everything. They hurt themselves and each other. They quarreled and cried. They were more mischievous than goblins without the mirth. And when she had struggled with all her might the good will of Mrs. Porter came like a last straw added to her load.

With the desire to be kind that most respectable matron became inquisitive.

"And how many years did you live with Miss Graham?" "And where is your own home, Miss Chance?" were amongst the friendly inquiries with which poor Charity was plied.

For some time the discomforts of her new position had no power to wound her deeply. She hardened herself against everything with the great thought that Prentice had promised to write. As the days passed and nothing came she became more wildly expectant. She studied the table of "inward mails" and listened for the postman's knock. Surely it would come now. Other letters delivered at Babblecombe were sent on, but the one so madly desired was not



"NOW DO YOU REALLY LIKE CLASSICAL MUSIC, MISS CHANCE."

ritable. He glanced hastily at the great gilt timepiece upon the mantelshelf.

"Eight minutes and a half," he muttered, morosely, "if the clock is right."

"The clock is always right," retorted his wife; and it was a dogma for which she would have died.

"Always?"

"Always!"

He swallowed his boiling coffee, bolted his roll, flashed across the little domestic heaven like a meteor and was gone.

A nervous, sallow little man with a long black beard who returned at eight in the evening. That was all Charity knew, for only once had she been privileged to speak to him.

"You will take supper with us tonight, Miss Chance," exclaimed Mrs. Porter on the afternoon of Charity's arrival, "and see Mr. Porter. Afterward, perhaps you will play us something. We are both anxious about the children's music. You noticed *music essential*, I have no doubt. O! and I hope you don't mind making your own bed. Any other little thing I will mention as it arises."

The girl was nervous and uneasy, and the

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amongst them. She became a prey to all the fears and doubts that love can conjure out of longing and disappointment. He had changed toward her, found out her story and changed before she went to him. How else should one so emotional, so sensitive to the slightest word, remain unmoved by her deep humiliation? She might write to him under cover to Messrs. Pickering & Co., his publishers. She fetched his book to find the address upon the title-page. Then she grew proud again. He had parted from her with no word of love or help or kindness. He was angry with her boldness in rushing to him so eagerly, and disgust upon the instant changed so sensitive a man. Or perhaps prudence had made him silent. He was poor, had not means to marry, and in a calmer moment became wise. With that thought again she loved him tenderly. He would never change, and her heart was his through all eternity.

At last the hope of hearing from him waned. Then, in the after supper solitude, she fell to taking up the threads of her old life. But the strands were all raveled and tangled. Nothing remained unbroken but the slender story she had tried to weave in the leisure of her girlish happiness, and that lay at the bottom of the great black trunk, untouched by fate or fortune. She thought of it and brought it to the light.

Now she read with other eyes and saw with deeper insight. What she had written was but idle fancy-work beside the gorgeous fabric woven in the loom of human life. It was a village tragedy, and the story held and fascinated her as at first. But when she wrote she had not understood. Passion and shame had come, crushing self-abasement had fallen upon her since then. A hurricane had swept away the rose-clad walls that sheltered whilst they shut her in from the world. And she stood alone—nothing, unless she could be something of herself. A hope, familiar of old in the dappled sunlight of her hillside bower, revived within her. She would make something of that story. In growing excitement she rose and paced the narrow little schoolroom. Her brain was in a ferment, her soul on fire. Yes, she, the nameless, base-born foundling, would win herself a name.

Not a moment must be lost. She drew a chair to the table and sat down before the sheets, all faultlessly copied in the days when time was plentiful and she had little to do.

The opening chapter was poor indeed. But she would improve that. Her fingers burned to begin at once. She fetched the ink and, pen in hand, set to work to read. All night through she went on, scoring, interlining and blotting out until only here and there the girlish penmanship, like the pale face of a prisoner condemned to death, peered through the prison bars of her ruthless alterations.

She laid aside the pen and burst into tears to see what she had done. So this, like all the rest, was nothing. It would be far easier to begin afresh. With a heavy heart she put it all away until another night. But, from that time forth, the expectation of these silent hours triumphed over the drudgery of the day, and she was never lonely and never without hope.

She worked with such eagerness that the story grew apace. It held her imagination with a force so vivid and irresistible that her real life passed like a dream and this phantasy assumed the boldness of reality.

It was interwoven with her deepest emotions; not that she confided to the page the secrets of her heart, but the romance of it glowed with her passion for Prentice, and the tenderness was a recollection of her love for the little cripple, and to the misery her own pride and shame gave bitterness.

Last night, with a thrill of joy, she finished. Tonight she had read it from beginning to end. Now she turned round to her dusty little fire, and in spite of herself the words sobbed up from the bottom of her heart, "How poor it all is!"

In her enthusiasm she had hoped so much. It was to redeem her from drudgery, to make her worthy of Prentice, to prove the little cripple's kindness not all in vain. She had resolved to send it to Prentice's publisher. But what avail to send it anywhere? No one would look at it. It was poorer than before, and with this hopeless difference that then she altered without hesitation and now, for the life of her, she did not know what more to do.

Nothing more could be done, and she cast the papers from her in disgust. Suddenly the door opened; the portly figure of Mrs. Cornelius Porter, magnificent in a brocade evening wrap, sailed into the room.

"You are sitting up very late, Miss Chance," she said, severely. "I saw the light in your window as we came in, and Maria tells me you always sit up half the night. It is quite impossible you should do your daily duty unless you retire at a reasonable hour and take proper rest. I must request that by eleven, so long as you remain in this house—not later than eleven—your gas shall always be turned out."

There was an assumption of superiority in the tone which Charity had never before noticed. Vulgar the woman had always been, but good-natured enough and even kind. Now she stood there large and arrogant. The very glance which she threw down upon the girl was an insult.

"I had something to do for myself and no other time to do it," returned Charity, coldly. "But now it is finished."

The answer sounded rebellious and did not please Mrs. Porter.

"I think I ought to tell you, Miss Chance," she went on, with the satisfaction which a small soul lodged in a comfortable body takes in the contemplation of its own virtue, "that I have heard a great deal about you today. A gentleman who visits Babbleshmouth regularly on business has told us all. He says you were the talk of the town. He even saw you himself at Swindon Station."

"He is mistaken," interrupted the astonished girl. "I have never in my life been to Swindon."

"At Swindon Station," repeated Mrs. Porter, with louder firmness. "In what class of company I should be ashamed to say. You can read for yourself in yesterday's paper. Then no further comment of mine will be required. I need not add that you can scarcely expect to retain a home in a respectable family."

With this withering sarcasm, Mrs. Cornelius Porter left Charity to her perplexity. There was more of Cornelius than Porter in the dignity of her bearing as she passed out of the schoolroom door.

"Swindon Station," the girl kept repeating. "What does she mean by Swindon Station?"

If an apparition had broken in upon

her midnight vigil, she could not have been more bewildered. An awful suspicion crossed her mind that an evening's entertainment must have resulted in the incoherency of Mrs. Porter. The thought was so horrible that for the moment Charity forgot she was again a waif. Anything to get away from such people and such a place. In desperation she got up, packed the rewritten story, poor as it was, and addressed it.

She left it ready upon the table. In the morning she rose earlier than usual and ran out with it to the post. Her heart sank within her as the packet fell with a thud into the letter-box.

But Mrs. Porter's words, "You can read for yourself in yesterday's paper," kept ringing in her ears as she hurried back to the house. She would go into the dining-room and see what that meant. The fire was as yet unlighted. She was fortunate enough to rescue the newspaper from the scuttle of Maria, and she glanced at the headlines as she carried it upstairs.

The Prentice Case.

Breathless she stopped beside the landing-window to read. It was a suit brought against the poet by his wife.

"Married! Impossible! A lie begotten of envy to beamish the reputation of a man of genius."

With this cry of passionate and indignant denial she threw down the paper in angry refusal to learn evil of one she loved. It was like listening to a tale behind his back. Then that was why she had not heard. How could he write under the weight of this great trouble? How deeply this must cut his pride! Yet she must read to learn how much he suffered—to hear his refutation and delight in his triumph.

She picked up the newspaper and carried it to her schoolroom. There was still time to spare before the day began, and she glanced down the long columns and eagerly turned to read. But as she went on she grew sick at heart. The print became dim before her eyes. It was a tale of heartless desertion, and in spite of herself the woman's misery forced itself upon her sympathies.

"But they were unhappy, unsuited to each other," she cried, in contradiction to herself. "It was pitiable, but they were wise to part."

Then Prentice came into the witness-box bantering with counsel. He treated the matter lightly and was witty merely for effect. He who had talked so sadly of human woe, as if the weight of all humanity oppressed his soul, went through the tragedy of his own making grinning like a comedian. The words of Miss Graham came back to her—that underneath the folly of genius was soul or passion or a great heart. And this man had none of these. Her illusion was dispelled. She could not look at this and longer believe in him.

And for him she had forfeited an affection which had enriched her life. Then his love was all the world, but now, in the moment of her disenchantment, how she longed for the tenderness of her one friend—the friend who had given everything—the benefactress who, deceived and disappointed, turned away her face in shame. She wanted to make amends. If she might only say, "You were right, but I knew no better then," and feel just once, in under-

standing and sympathy, the pressure of the little cripple's cheek against her hair, she could take heart against the world's vulgarity. There came to her an impulse to go back—just for one day—to give her gratitude expression and implore forgiveness—

The shutting of a door at the other end of the passage broke in upon her thoughts. In a few weeks she would be homeless. It would look like beggary even to write to Babblemouth at this moment. And she was only Charity Chance, after all. She hastily laid aside the paper. She had loitered too long.

It was now the early spring, and Charity once more found herself face to face with the problem of how to earn her bread. She was to leave in the summer. "That will be the most convenient, and give both parties time to look around," explained Mrs. Porter, thinking only of herself. "And anything that I can say as to your competency, Miss Chance, I shall be very pleased, I am sure." At once the girl began to scan and answer advertisements. But the time was too far off, and no one ever applied to Mrs. Porter.

Now that the manuscript was gone, her evenings were lonely indeed. The little group of phantoms vanished from her hearth. The story faded into the forgotten past. She had no hope that any one would print it, but to write had been a relief, and out of the ferment of her emotions a new fable began to take shape in her imagination. Then, again, she forgot her troubles in work.

Yet her mind was alert with expectation. She looked for no great tidings; nevertheless, as days grew into weeks and no answer came, she became conscious of the depth of her disappointment. She began to fear.

One evening, having laid down the supper tray, Maria loitered.

"There's a letter, Miss Chance, came last week. It was left in the kitchen. I meant to bring it up, and then I forgot it. I hope it isn't any difference, I'm sure."

Fully determined to demean herself no further, Maria withdrew in haste.

The publisher's device was upon the envelope. So there was to be a verdict, after all. Now that the time was come, although she had no hope, her agitation was so intense that her trembling fingers could hardly break the seal.

Glancing over the letter her eye caught in snatches the whole pith of the matter.

"Prepared to undertake the publication of the same . . . with an author's first work it is not possible to offer . . . royalty of ten per cent., upon which we would pay a small sum—say £20—upon account."

A commonplace communication, sure enough, yet one which read with all the wealth and wonder of an Arabian romance. Twenty pounds! She had rewritten the book in six weeks. She would finish the new one by June. Twenty and twenty make forty, and then her stipend. She would walk out into the world worth fifty pounds. Then she would take a room, and write, and write.

But the latter portion of the letter was still unread.

"Should you accept these terms, please reply without delay, as we should like to print at once, to publish in our series during May."

And a week had elapsed! They might refuse to stand to their offer now. At once she wrote a letter of acceptance loaded with apologies. They replied with a printed

contract. Then proofs showered down upon her. Revises followed like the April rain. At last came that early copy of the first book, a joy like the gladness of a new spring. She turned it over in her hand, and a thrill of pride leapt within her bosom. She, the nameless waif, was about to justify her being.

(To be concluded.)

WASHINGTON'S TRIBUTE TO OLARA BARTON AND BISHOP KEANE.

BY LILLIAN CAMP WHITTESEY.

Washington feels the tension of these days preceding the election as no other city can. Here men as well as women have no franchise, so while all the rest of the country is in a fever of excitement, we sit still and shiver helplessly, waiting a verdict that will affect us vitally, for all interests here are connected directly or indirectly with the Government. Though debarred from showing any lively and practical interest in politics, two large and recent gatherings show that Washington people have an enthusiasm for philanthropy and Christian education coupled with good citizenship.

The reception to Miss Clara Barton and the testimonial mass meeting to Bishop Keane occurred on the same evening, Oct. 8, the day set apart by some of the Chicago clergy as a day of fasting and prayer for the country. On Sunday morning it did not seem incongruous to have a general invitation to Miss Barton's reception follow the usual notice of the prayer meeting, and it was most fitting to adjourn a missionary concert, which included prayer for our own as well as other lands, to the Shoreham, where the reception was in progress. Flags and palms decorated the hallways and parlor and a band at the foot of the stairs played patriotic airs of all nations. Delegations from the Loyal Legion, the Grand Army, the W. C. T. U., the Legion of Loyal Women, the Federation of Women's Clubs, the Daughters of the Revolution, etc., together with the citizens generally, were glad of the privilege to welcome home this noble woman whom so many people in this and other lands have cause to bless. Though always accessible in her own home, which is the headquarters of the Red Cross in America, Miss Barton rarely appears in public, and her consent to this testimonial was appreciated.

Miss Barton is of medium height, and has strong features, framed in bands of iron-gray hair. She wore a rich gown of plain black velvet, with some choice lace. Upon her bodice were fastened some of the badges of the societies represented at the reception and one or two of the beautiful jewels with which she has been from time to time presented. The weight of nearly seventy years, the woes of countless hundreds, her own battle with illness, have brought to her a gracious gentleness of manner. Her voice is low and pleasant, and she immediately puts one at ease in her presence. Yet it was with almost a feeling of awe that I looked into those steady eyes and thought of the scenes they had witnessed. She smiled so frequently and looked so happy that every one said, "How well Miss Barton is looking," but a second glance showed the lines and hollows wrought by the sympathy and exertions of the past eight months. Mrs. Logan stood near her, and Dr. Hubbell and Mr. Wistar, who accompanied her to Turkey, were in the receiving line. Two hours of handshaking were followed by a

banquet, where the tables were laid in the form of a double red cross, with long streamers of red down the center. Miss Barton, of course, had the place of honor, with the Secretary of the Navy and Commodore Ross on either side. After the feast letters were read from the Secretary of State, Postmaster General Wilson, the Japanese minister and others, and several addresses were made.

Mrs. Logan is always prominent in any event that links her to the days when her illustrious husband did such fine service for his country. She is a large woman of striking presence, and always wears her white hair in a high pompadour roll. She is a good speaker. Miss Barton seemed deeply moved by all the kind words, and when the time came for her to speak she briefly acknowledged them and the fact that such an honor had been extended in her own home.

The other meeting voiced Washington's regret at the retirement of Bishop Keane. As priest in the Catholic church, then as rector of the new Catholic University, he has been popular, and his summary deposition from the latter office by the pope has caused much feeling. It was rumored that his own liberal views, together with jealousy on the part of the conservative wing of the Romish Church, were the reasons for this surprising action. But the presence and words of the president of the Georgetown College seems to refute one of these ideas. Romanists and Protestants, churchmen and laymen filled the platform and all available space in the hall, and one laudatory address followed another till it seemed as though wherever he might be—he was not there—the bishop's ears must have been as purple as the robe he so often wears.

The address of President Rankin of Howard University was followed with close attention, for it was a matter of interest what so prominent a Congregationalist might say of so eminent a Catholic. There was no uncertain sound in the earnest words of President Rankin. He spoke of the philanthropy of Bishop Keane, of his ardent efforts in the cause of temperance and his defense of our common schools. He referred to his intense Americanism and his endeavor to bring Catholicism into harmonious relations with American institutions. The president's remarks upon the Catholic Church were received with outbursts of applause. Referring to the fact that exception is taken to the Catholic type of instruction and consolation given in some institutions, he said:

"If government be driven from assisting eleemosynary institutions because the daily devotions, or the consolations to the sick and dying are Christian, of whatever type, in order to be consistent, it must forego Christian services in its own halls of legislation, in the army and navy; it must bury its dead heroes without a word of prayer. I believe it should extend the *regis* of its protection over Christianity as such, whatever the type, as England does, treating Christianity as a part of the common law of the land.

"At the close of the address he said: 'I have great faith in the Roman Catholic Church. America is the new world and all things American take on the new world type, why not Christ's kingdom? President Whitman of Columbian University spoke of Bishop Keane as an educator, of his high scholarship and lofty thought. The whole demonstration was a most remarkable affair and a high tribute to Bishop Keane. The many speeches from priests, college presidents, scientists, business men and others closed with the adoption of complimentary resolutions.

The Home

OCTOBER.

BY ISAAC OGDEN RANKIN.

My pulses throb today
With the wild impulse of October's wine.
On craggy mountain summits far away
I see the warm sun shine.

The soft wind pipes and sings,
Making sweet music through the forest aisles.
Life and desire and joy its coming brings,
And grief and care beguiles.

The river laughs and leaps
Down shining granite ledges wet with spray
To the wide emerald pool that ever sleeps,
Lulled by its song all day.

I see the forests wait
In gorgeous robes of crimson and of green,
Strewing their secret ways with royal state,
Expectant of their queen.

Ah! why should eyes that see
The splendor of thy liveries on the hill
With baffled longing watch and wait for thee,
And miss thy presence still?

Ah! why should hearts that yearn,
Thrilled with the magic of thy festal wine,
See all around the festal fires that burn,
And miss thy form divine—

Crowned with the ruby crown,
Bearing the golden scepter in her hand,
With queenly eyes of beauty looking down
Upon a subject land?

For they who follow bring
Lean, empty hands and meager, pining eyes,
Harsh winds that mourn or shout, but cannot
sing,
'Neath gray and frosty skies.

Yet, if our feeble sight
May never see thy form with vision clear,
Still crown thy changing days with keen de-
light,
Sweet mistress of the year!

MRS. WILLIAM MCKINLEY.

In view of the interest which attaches itself, pending election, to the wives of the presidential candidates, we summarize this week a few facts concerning Mrs. McKinley, condensed from an admirable sketch of her in *Harper's Bazar* of Oct. 3.

Her maiden name was Ida Saxton and she was well-born, her maternal ancestors being Germans, and her father's progenitors having fought in the wars of 1812 and the Revolution. She was graduated from Brook Hall Seminary, Media, Pa., in 1869 and supplemented the course of study with a period of foreign travel. Reared in the Presbyterian faith Miss Saxton transferred her relationship to the Methodists for reasons that involve a bit of delightful romance. She was a teacher in her own Sunday school at a time when Major McKinley was superintendent of the Methodist school, and in going back and forth to their respective duties their paths often crossed. One day, when they lingered in talk, the Major said: "I am tired of these partings here, you going one way and I another. I think that hereafter we should both go the same way together." The ready reply, "I think so, too," led the way to a happy marriage, the twenty-fifth anniversary of which was appropriately celebrated last January, in the same house where they began housekeeping.

Into their ideal home soon came a series of crushing bereavements which so far shattered Mrs. McKinley's health that she never

fully recovered. For months life hung in the balance and for twenty years she has not walked without assistance. Within four years death visited the family circle no less than seven times, removing, among others, two precious little children, both girls. But the gold of character was refined by these repeated trials and they made conspicuous a beautiful devotion on the part of her husband with which only the most stringent official duties, as congressman or governor, were allowed to interfere.

In tracing some of the factors which have contributed to Mr. McKinley's success in public life the writer in the *Basar* lays weight, and justly, upon the influences which have grown out of this home atmosphere, purified by love and sacrifice. Freed from the distractions of society, his wife has been his constant adviser and confidante. His aged mother, now in her eighty-eighth year, is also a member of the household and an interested spectator of many of the politico-social functions now going on in the modest home at Canton. Fortunately, Mrs. McKinley's health is far better than in former years, and she is able to appear with her husband on these occasions. All who come in contact with her note her composure, her natural ease and dignity and especially her great fondness for children.

Such are some of the elements of femininity that encompass the life of the Republican nominee for the presidency, and it is gratifying to find that the hidden springs in his home are fed from the highest sources of Christian faith and service.

PERFECT PEACE.

BY MRS. MARGARET E. SANGSTER.

Amid all our perturbations and agitations the old promise holds good in the experience of those who live daily by the word of our God, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Many are the temptations which come to us from without and from within to discount the promises and to take with reservations of our own the literal words of the Lord as given us in the Bible. But when we have the gift of the childlike heart, the utter unquestioning confidence of the little ones at our knees, we do not ask doubtfully or explain anything by human reason; we simply reach out the hand and take the bounty offered, and the name of that bounty is perfect peace. "My peace," said our dear Lord, "I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

One of the commonest causes of lack of peace in this world is insufficiency of income. The householder whose expenses, without fault of his own, have increased, while his salary or his profits have lessened in the same proportion, finds the cup at his lips very bitter, and is apt to think scornfully of those who can be acquiescent in such a state of affairs. Often he not only works harder and retrenches more, which is all right, but also frets and worries and wears himself out, which is all wrong. The gift of perfect peace is not intended by the Lord to accompany only riches and ease and plenty. It is meant for the woman with a household of small children to support, for the man who is growing old and infirm, for the citizen whose taxes are a

weary burden, for the farmer with the menace of the mortgage that may be foreclosed. In every circumstance, in every conjunction of adverse conditions, there is one rule: Pray without ceasing, do your very best and wait God's leadings in perfect peace. With the sea before them and the Egyptians at their back, the word of the Almighty Jehovah to Moses was, "Say unto the children of Israel, that they go forward." God is always strong enough to supplement our weakness, and "when he giveth quietness, who then can make trouble?"

Another very natural provocation to restless anxiety is in our proper ambition and thoughtful forecast for our children. Many a Christian lies awake at night wearily meditating on the future of sons and daughters for whom he would give his life, so dearly he loves them. How will they turn out, what provision can he make for them, will they marry to advantage, or wreck their prospects by some undesirable connection, will their choice of a profession be wise, will this be, or shall that occur, and the parent grows wan and ages early in a solicitude which actually incapacitates him for enjoying the children while he has them under his care. I have seen the mother of a lovely little boy of five greatly disturbed over his probable career at college, certainly a dozen years off. We all know how deep the grief and sorrow may be over a false step made by a child, not a criminal step, but simply an error of judgment. In every such case, if the right relation be maintained between the Master above and the disciple below, there will be a cessation of strife and fear and a realization of peace. "Thy peace shall be like a river."

Living with the uncongenial is another fruitful occasion of annoyance and querulous unrest. Shall serenity be ours when we dwell in the house with a kinswoman or a neighbor whose "ways" are incessantly irritating, whose point of view is as opposite to ours as pole to pole, whose presence ruffles us, and whose contrariness (it is always hers, not ever ours) is something beyond description? Yes, if we take the daily discipline as our Father's gift we shall find sweetness in the most thorny rose, and day by day peace will be our portion.

So, too, in sorrow. "There should be no greater comfort to Christian persons than to be made like unto Christ, by suffering patiently adversities, troubles and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ."

If this be our creed, can we ever fail to have peace?

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.

"Casting all your care upon him, for he careth for you."

If glein' aye is blest,
Happy ye maun be!
If takin' a friendship's test,
Grace be gie'n to me,
Your gifts in friendship's name
To tak' and feel nae shame!
—D. M. Henderson.

The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—Dean Stanley.

A TRAMP IN DICKENS LAND.

BY REV. CHARLES R. SEYMOUR.

In setting out for the bridge over the Medway it is hard to resist The Bull Inn, situated in Rochester's main thoroughfare, for most people know that upstairs in this ancient hostelry is a large oblong room where the Pickwick Club met. It is in this room that the doughty chief is represented in a somewhat famous painting standing in a chair addressing a picturesque group of associates. Here it was that Mr. Tupman and Mr. Jingle attended the ball, the latter wearing Mr. Winkle's coat. But, the morning being cool, the pedestrian does not stop for inside views. He pushes on over the bridge into Strood and takes a brisk pace through a long street of small shops and up a considerable rise to a fork in the road. Not to lose time he inquires of two women sitting on a curbing the direct way to Gad's Hill. As they hesitate, he turns to accost another woman coming at a rapid pace downward. Her reply is most cordial: "Gow straight on as straight as ever ye can gow." And on the traveler goes to find after a half-hour that he is wrong.

There is gain with the loss, however, for a tramp is met who volubly sets his new made acquaintance right and volunteers a fund of information about the entire region. Then, by an adroit change of theme, he asks for a "trifle." An extra mile, a turn or two and the proper road is reached. And what a road—hard, smooth and white without dust! There happens to be a sidewalk, but the road is preferred. Green hawthorn hedgerows are on either hand. Meadows well sprinkled with elms and grain fields stretch away to the horizon. Skylarks rise into the blue, giving their songs the effect of sweet diminuendos. Under the circumstances walking is keen enjoyment and rapid without effort.

Two miles from Rochester on high land stands the brick house which was the home of Charles Dickens. Opposite is the Sir John Falstaff Inn, a little beyond which are two ancient cedars. While we linger in disappointment with the unsatisfactory front of the Dickens house, due to the contracted yard with trees, a stranger issues by a path and conveys the information that the interior cannot be visited, but that the farmer's wife may give hints as to a better view. She is sought out and her invitation to "go up the lane" is instantly obeyed. From a point fifty yards to the rear the poetry of the situation is revealed. There stands in clearness the long, two storied, red brick house with a gable roof. Dormer windows afford light for third floor rooms. Chimneys with pots rise near either end. On the right, closely joined to the house, is a conservatory in glass. One easily imagines the novelist taking comfort from his back windows. There is a garden, of course, then a tennis or bowling lawn, where James T. Fields tells us that Dickens, Wilkie Collins and himself lay on the grass after dinner. Beyond this is a stretch of pasture, further off are grain fields, the distant view ending with a line of hills. A long look, a deep impression and we turn and press towards Gravesend.

The way now leads downward. Highly cultivated lands fall away to the sea level in marshes bordered yonder by the Thames. The beauties of Kentish scenery lie all around. Here a manor-house, there, half a mile distant, a castle ruin, and hard by that

a strip of woodland, grace the landscape. We halt by a stone post and read, "26 miles to London Bridge, 3 miles to Rochester." Although the broad river with its shipping lures us we turn to the left towards Cobham Park, for we must keep in close touch with the great writer today. Soon the road borders the estate owned by Earl Darnley. The scenes of woodland, pasture and meadow are varied and picturesque to loveliness. Cattle graze in the foreground, farther on wheatfields wave in the breeze and in the distance a herd of deer is espied. Two famous rows of limes guarding an avenue remind us of having read that one day Mr. Dickens standing here told his friend that the avenue was never crossed except "to bear the dead body of the lord of the hall to its last resting place." From near this point the hall is in view, large and apparently of red brick, with towers. Naturally the mind dwells upon the homelikeness, luxury and solid comfort of this palace, secluded and yet surrounded with beauty. How shattered the vision when, two days later, we learned that Lady Mary Bligh, daughter of the Earl of Darnley, had committed suicide on Sunday, the day previous, by drowning in the pond within the grounds!

Leather Bottle Inn is as quaint as its name—a little story and a half plastered house immediately on the village street of Cobham, with a swinging sign, upon which is a portrait of the rotund Pickwick. A narrow hallway leads past the inevitable bar, and on the left a door opens into the large Pickwick room used as a restaurant. Blackened beams cross the low ceiling, the walls are literally covered with portraits of the novelist, the characters he has drawn and newspaper comments on his appearance as reader in London and elsewhere. Lunch is eaten here with unusual relish, and photographs are purchased of the loquacious proprietor, who affects a Pickwickian eloquence in his display of chair, sofas and bedrooms associated with his hero. His manner is excusable, for here Dickens often halted, here his characters were at home. Was it not from the Leather Bottle Inn that Mr. Tupman wrote Mr. Pickwick after the adventure with Miss Wardle?

The little church across the way must be visited, as it contains important brasses. The funeral of a child stops us in the burial ground surrounding the edifice, and we join at a respectful distance with the grief-stricken father and mother, who, with two or three peasant friends, listen to what, from the manner of its rendering, seems to us a rather cold ceremonial.

The way home is shortened by a meadow path, one of the special delights of old England. Over a stile, down a hop garden, around a wheat field and through the clover bordering a calmly flowing brook, on into the hard, smooth road again, and we are, in good time, back in sight of the famous Norman keep, which, with eyes blackened by ages, still guards the old, old town of Rochester. This is, indeed, Dickens land. In all parts of this country—to Cobham Park, to Rochester, down to Maidstone and on to Canterbury—he would go on foot, fifteen and often twenty miles a day. And whichever particular journey he made, we may readily think of him as coming at length back again to Rochester and to this same castle, which he loved to visit with his friends, and which he often declared to be "the finest ruin in England."

Closet and Altar

When prayer brings no solace to your weary heart try praise.

How many weeks will any of us be able to live without coming to some spot where it will be felt as a rational comfort to believe that all our way, step by step, trial by trial, success, failure, loss, removal, was ordered for us by him who sees the end from the beginning?—*Bishop Huntington.*

A brave, resolute, Christian life is not always smooth sailing, but the inward power becomes an overmatch for head winds. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take away.—*Dr. Cuyler.*

If I in harvest fields,
Where strong ones reap,
May find one golden sheaf
For love to keep,
May speak one quiet word
When all is still,
Help some fainting heart
To bear thy will,
Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more.

—*Julia C. R. Dorr.*

True, we can never be at peace until we have performed the highest duty of all—till we have arisen and gone to our Father; but the performance of smaller duties, yes, even of the smallest, will do more to give us temporary repose, will act as more healthful anodynes, than the greatest joys that can come to us from any other quarter.—*George Macdonald.*

All the perplexity and painful distress, the dark difficulties that may dominate one's whole existence, would disappear if we would only learn that in Christ Jesus our eating and drinking, our sleeping and clothing of the body, are as much spiritual matters as falling upon our knees in prayer, or reading God's holy Word, or partaking of the holy communion at the table of the Lord. In Christ Jesus life is one, and there ought to be no division between things secular and things spiritual, things bodily and things heavenly; they must be one, absolutely one.—*Webb-Peploe.*

© God, who dost brood over thy children like some loving mother, when trust does tremble and hope is small, with thy tender hand lead us and when we desire to know thy ways guide us as far as we can go, and teach us all that thy children can know. In the days when the body is weak and faith burns dim, what can we do but call upon thee? In time of gladness we go to thee with our joy but when we are sad, thou drawest near, for then our poor wings are but weak. In daily, hourly life, when about to go astray, touch us with thy hidden finger and bring us back again. When our work becomes too heavy, and the upbearing of the tools too much for the poor workman, then, © Lord, let us be quickened by thy closeness. And when that which is heavenly in us, conscious that its origin is in thee, strives to raise itself from these fetters of flesh, do thou, Lord God, draw us gently, mightily toward thyself. Amen.

AFIELD WITH YOUNG NATURALISTS.

OUR NATIVE NUTS.

BY MRS. S. J. BUCKLIN.

I am October!
The wooded waysides with a regal grace
The color of the purple asters bear,
The hills stand calm, each in its gold-lit place;
The wild grapes lend a perfume to the air;
And sumac fires are lit as beacons set
Amid the solitudes, for autumn's cheer;
The sunsets, rushing into rainbows, let
Their colors linger till the stars draw near.

When the bluebird chirps his "cheer-ee" farewell, when forests are ablaze with gorgeous tints, when "the sound of dropping nuts is heard, though all the trees are still," it is time for us, young naturalists, to go a chestnutting. As we stroll through woodland paths, wading in crisp leaves, let us talk of our native trees that bear nuts. Perhaps, when you were in the woods in the spring or summer, you noticed the catkins or flowers dangling from oak, chestnut and hickory branches. These catkins bear the flowers that produce the nuts or acorns.

The common variety of the American chestnut is a stately spreading tree whose fruit is familiar to young naturalists. They have climbed the trees, beaten the branches, searched among the dry leaves and gathered the nuts by the bushel, but they may not know that the large, sweet chestnut seen on street stands and in fruit stores grows in Spain and Italy. An Italian friend tells me that the nuts are extensively used for food. They are gathered and spread out on perforated frames in drying houses, exposed to the heat of fire until they are hard and dry. They are then placed in bags and beaten until the shells become like chaff, which is blown away from the kernel with large bellows. The kernels are taken to a mill and ground into flour which makes a sweet bread something like our brown bread. This meal is imported and can be bought in Italian groceries.

The name chestnut is said to have come from the town of Castanea, a city in Thessaly, famous for the growth of these nuts. A tree growing on Mt. Etna is mentioned that measured 204 feet in circumference at the trunk. I remember a tree in New Jersey whose trunk was so large that three persons by taking hold of hands and stretching their arms could barely reach around it. In bearing years it produced bushels of nuts. One day some young friends shook off more than a bushel. The dinner bell rang before all were gathered and about half a bushel were left on the ground. When the young people returned after dinner for the nuts not one could be found. A flock of turkeys had just finished the last of them.

Chestnuts delight in light, dry soil and dislike damp, foggy atmosphere. They blossom in July, bearing long, handsome catkins from which prickly burrs are formed, containing from two to three shiny brown nuts attached by soft, hair-like stems. The question arises, Why is the chestnut so carefully guarded in the thick, prickly burr? The Creator makes everything for some purpose and the design of the chestnut is to perpetuate the growth of this valuable tree. What enemies would destroy the chestnut before it reached maturity if it were not protected by its spiny burr? The first hard frost opens the burrs and the wind shakes the branches and sends the chestnuts down among the leaves. Now the work of extermination begins. Squirrels and fowls, animals and man seek the sweet nut for food. The nuts that escape these keen-eyed seek-

ers are the ones that perpetuate the chestnut trees.

The horse chestnut belongs to an entirely different botanical order. Its nut is poisonous to man and eaten only by deer. It is a beautiful ornamental tree, said to be a native of Asia, but acclimated to our northern climate. A provision of the Creator is shown by the way the leaf buds are protected from extreme cold. The tiny buds are carefully packed in a soft cotton-like substance, closely covered with tough leaf scales, and these are coated with a sticky material, looking like varnish, which makes the scales waterproof. The large, shiny brown buds show on the trees all winter and early in spring rise into pyramids of reddish-white blossoms among the fresh green of the large leaves.

Another important tree is the oak, whose nuts are eaten by animals rather than man, but I recall certain trees that grew near a schoolhouse where the boys and girls used to find a sweet acorn that we thought quite delicious. The oak is of great value for timber and fuel and its bark is extensively used in tanning.

The hickory is otherwise known as the walnut or shagbark. The butternut, pignut, black walnut and pecan are members of the same family. The shagbark, so called from its coarse, rough bark, bears a rich, edible nut of great market value. In some parts of New England a shagbark grove is quite a source of income to the possessor. These trees grew abundantly in the town where I was born. It was one of my childish delights to gather the nuts from a large tree back of our house. One day I saw my father with his gun stepping lightly from one tree to another and looking eagerly up into the branches. Soon followed a report, and he had brought to the ground a fine large American eagle, which was stuffed and placed in the Boston Natural History rooms.

I can only mention the pignut, whose shell is harder than that of the shagbark and the edible kernel has a slightly bitter flavor. Hickory wood is exceedingly tough and hard and is excellent for lumber or fuel. The black walnut has wood of a deep violet color of great value for building purposes and cabinetwork. The butternut grows freely in certain parts of New England and bears an oily nut with a very hard shell. The kernel is delicious, but the shell is hard to crack.

AT THE FOOD FAIR.

The large attendance, despite bad weather, at the home congresses held in connection with the Food Fair now in session in Boston amply demonstrates the general interest in the scientific side of cookery. Dr. W. T. Harris in his lecture made a strong point against the enormous and almost criminal waste of food products here in America. The oft-repeated statement that the French nation could be supported on what we throw away is no extravagance of speech. In these days, when the study of economic problems is attracting wide interest, it is well to call the attention of intelligent women to this source of leakage, for any steps in the way of reform must emanate, primarily, from the home.

Last week the therapeutics of diet were discussed in a series of lectures by Mrs. Rorer, who occupies the chair of dietetics in the Woman's Medical College in Philadelphia, in which the whole subject of body building was discussed in most practical fashion. She exploded the old theory that a certain kind of food is good for a certain part

of the body, as fish for the brain, and maintained that whatever nourishes the system as a whole is good for the separate organs. She attributed the great mortality among infants to a deficiency of bone-building matter, recommended fatty foods for nervous temperaments and deprecated the use of too much salt. She also laid emphasis on the fact that what we see and hear, as well as what we eat and drink, affects the well-being of the body. Lean meat, eggs and milk contain proper constituents for bone structure and oil is good for fuel for the system. Beans are excellent for the laboring man but poor food for brain workers. The moral side of the subject was illustrated in the statement that a properly fed person is never a criminal.

A LARGER HOME LIFE.

In discussing certain defects in American home life a writer in *Lend a Hand* earnestly remarks:

I have an idea that we can make a great deal more of home than we do, and that we must learn to do so. This cannot be done by insisting that women give up their ambitions and scour and scrub more, or rock cradles and fry doughnuts. The point is to get a bigger idea of what a home is, and so be able to live a great deal more of our life at home and in home. I should like to call back the children and devise ways for doing for them much more than we leave for outsiders to do. Complaint is made by some of our best thinkers that we are sliding into socialism. Why not? Our individual life is nearly dissolved into a great public commonality. As for religion, if we have any, why shall we send the children to priest or pastor? If we are educated, why cannot a large amount of our intellectual life be lived in a family way? I cannot comprehend the reason that sends a boy away from home to learn to read while his parents read the dailies and the monthlies. The dull dreariness of this business is hard to describe. There is not a farm, and there is hardly a cottage, in the United States that does not cover more material for education than the best schoolhouse ever erected. There is geology, chemistry, entomology, botany, physics, all here. Can it be realized? Or must it all lie idle, while the boys and girls are sent off to get what can be picked up at public resorts?

I do not doubt the value of the schools; I only wonder why we must dull and deaden our homes so completely, and overlook all the rich material every home has so abundantly. Why we may not be mutual investigators is the puzzle. Why may not parents and children study nature together? There is no botany like applied botany. What a fool a schoolgirl is with her botany under her arm, and no application of it to the practical work of making the plants grow in the garden. Applied geology not only explains soils, rocks, streams, land, but it expounds land culture and how to utilize rocks and soils. Applied biology in general makes the farm boy master of the bugs and moths and of the mischievous plants that hinder culture. There really is no life so eminently delicious as where a home is a school. A school does not mean a place where one teaches, but a place where all study. No one should ever get to the end of study. A wise father goes through life with his children hunting after the facts and truths that are written on every leaf and bedded in every spadeful of soil. The real home can easily have cabinets or museums, laboratories for studying chemistry and physics, forges for working at problems in mechanics. It is not expensive to have such houses—not nearly as expensive as it is to farm out your children in all directions and pay for it, and then have spoiled children. Work first for fine homes, and after that for good schools, churches and public institutions.

In a further discussion of this important subject the writer adds:

The real position of the American home as a training school for the young is after all the most important matter. A recent writer, discussing the ethical influence of

schools, looking about for some supplementary help, says: "The home, which has hitherto been the fundamental agency for fostering morality in the young, is just now in sore need of repair. We can no longer depend upon it alone for moral guardianship. It must be supplemented, possibly reconstructed." This is plain speaking, and it means more than a loose charge that our homes are not doing their full duty. Another able writer says: "Self seeking is the main principle of life in a vast number of our homes. If to the children in these latter homes are added the thousands who exist with scarcely a trace of home life we shall be forced to admit that there would be a moral crisis if the public school were not doing its beneficent work." In fact, the friends of the school cry out for homes to make good what the schools fail to accomplish, and the friends of home life beg the schools to supplement the failure of homes to create character. The real difficulty, however, is that our homes began years ago to rely upon outside influences to do what can never be done by any power but home influence. This let out of duty to others increased, until the family power was broken, home enfeebled, and at last our homes are mere addenda to society. The girls come home to eat and to dress for society. The boys come home to eat and work and get away as soon as possible. Home must be rebuilt with power. It must be once more understood that the burden of education belongs to parents. The school and society are adjuncts of home, or ought to be. The church should not be ahead of home, but behind it. The child's views, sentiments, loves, should be shaped at home. Socialistic drifts never were wise, and never will be. There is always a tendency to exaggerate the value of great organisms. The school just now is desperately struggling with the problem of a possible ethical training in connection with intellectual. It hardly sees the way to accomplish this without making social prizes of the pupils. But it can do a great deal to aid true fathers and mothers. It ought not to undertake paternal methods.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

90. RIVERS.

1. This river was named for a son of the soil;
2. The next one he daubed on his face;
3. This color it showed when he finished his toil;
4. That river he often would chase.
5. The next is a brave who was dusky in hue;
6. Disturbance he made in the camp;
7. This river he carried, and skillfully threw;
8. The other he used as a lamp.
9. The first one had called him a "rascal," indeed,
10. Whose "freshness" this river might teach;
11. The next he would give him, with vigor and speed,
12. Unless he was cautious in "speech."
13. This river was blown, as a call to the fray;
14. They met on the next, smooth and brown;
15. Which, bare of all herbage, hung over, they say
16. The river where fish tumbles down.
17. Their courage this river at no time would lower
18. Yet well may he next feel a quiver,
19. To see how their foothold bends out from the shore
20. And mangles them both in this river.

M. C. S.

91. THE BOAT RACE.

(A number of boats are here sunken, but not out of sight. How many are there and what?)

The day was bright, with a fresh breeze from the north. The boats were tacking back and forth, keeping as near the line as possible, and waiting for the starting signal. The starter, seeing all eyes were on him, called, "After first firing I give two minutes, and you start from the second gun." Only three boats were entered for the race—the Wasp, the India and the Cid—and as they sped over

the line followed by the steam launch, in which were the judges and ladies, it was an animated scene. The beautiful fin-keel boats tipped in the stiff breeze until the water poured over the gunwales as they tacked across the lake. At one moment there seemed a chance of colliding—eyes on the launch watched anxiously—but the ladies were assured that there was no danger, and "no risk if the fellows mind what they are about." It was a perfect lark for all, and the wetter they got the better they liked it.

The launch gained the turning buoy first, and, taking position well out of the way of the boats, remained motionless to watch them turn and square away for the home stretch before the wind. As the India came about the spectators could see that one of her crew was in trouble. He was tugging at a rope, and they could hear his calls, "Hello—I say—ah!—this thing hurts," holding up his hand, which was indeed cut terribly. "Hang on—do—lad," roared the captain, "if you let go I'll drop you overboard," and the poor boy obeyed.

It was a charming sight, as the strings looping the spinnakers broke away, to watch the silken folds shake out and fill, bearing the boats lightly along like the fluttering wings of a butterfly. The Wasp and Cid followed in quick succession, but the India held her advantage, turning the finishing buoy in front of the Dew Drop Inn a certain winner by five minutes. And then the captain found time to say: "You must not care if I speak loud or yell at you. I expect every man to do what he is told without a question. I can't have the boat yaw, losing way all the time, and I shall oppose taking any man as crew who cannot obey orders." Then removing his mackintosh the victorious captain went ashore to take the cup won in this friendly contest.

I. M. C.

92. METAPHONES.

(Change of sound without change of spelling).

- I.
In the field they ONE the hay;
In the barn 'twas TWO away.
- II.
In the sky the clouds sink PRIMAL,
O'er our homes they seem to FINAL.
- III.
Should you ONE this puzzle through,
Then surely 'twould be TWO.

PHILO.

93. PARADOXICAL DATES.

1801
1686

The above not very important dates in history are interesting to the puzzle lover from the fact that the several figures, added as they stand, give a sum not half so great as the remainder may be if the same are subtracted

with no alteration in their present arrangement. Do you see it? MABEL P.

94. CHARADE.

I washed the clothes one summer day,
And put them in the ONE, that they
Might quickly TWO. Amongst the clothes,
Were TOTAL pairs of children's hose.

E. R. B.

ANSWERS.

86. 1. Eighty feet. 2. The time was 32 minutes 43 6 seconds past 6.
87. February.
88. "Sweet are the pleasures that to verse belong,
And doubly sweet a brotherhood in song."
89. Trifling, rifling, I fling, fling.

Nillor, Middletown Springs, Vt., solved 83, 85; P. D. T., Salem, Mass., 83, 84, 85; Fannie C. Hatch, Marshfield, Mass., 83, 84, 85; Mabel Allen, Brooklyn, N. Y., 83; Mary E. Thomas, Forest Grove, Ore., 77, 78, 79, 80.

Nillor's suggestion that the senders of really perfect answers to No. 75 be designated is a good one, but unfortunately it cannot be carried out, as the sheets of solutions have not been preserved. Tangles may profit by the hint in future. We may add, however, that if our recollection is not at fault, the Middletown Springs list was one of the complete ones, and was ranked either as second or third in neatness.

If the bicycle fever continues to spread marriage will become a thing of the past. The women will all be spinsters.—*Youth's Companion*.

No Matter

how low the price, baking powders that vary in strength are expensive.



They raise pretty well once or twice, and then, losing their strength, fail, and so waste good butter, flour, eggs, sugar, time and temper.

Cleveland's baking powder never varies. It does the work just right every time, and that is why housekeepers prefer it.

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25 Ounces of Bread

can be made from 16 ounces of Flour if it comes from a barrel with this brand on it—and the best bread ever baked. Will keep moist days longer than any other bread. Don't take our word for it, but buy a barrel (or sack) and try it. Look out for the name—Duluth Imperial Flour.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.



DEAR CORNERERS: Missing the old Captain for several weeks, I have had the suspicion that he might be on some political mission in the West—perhaps accompanying the "Generals" in their "railroad stumping tour," an account of which I have just read—but here he is, evidently just home from a Pacific cruise.

PETERSHAM, SYDNEY, N. S. W., AUS.

Dear Mr. Martin: After reading some of the "Corners" in *The Congregationalist* I thought I should like to write sometimes to the "Corner." The Congregational Union of N. S. W. Exam. was held on the 25th of July. I was a candidate for this. We are staying at Woodford on the Blue Mts. just now. It is a beautiful place, and although it is winter we are enjoying delightful weather. We sometimes see mountain parrots and paroquets. They are lovely.

ELFRIDA A.

Dear Mr. Martin: I would very much like to be a Cornerer for *The Congregationalist*. I have read the letters in your Corner. We have a very fine view here in the Blue Mts. The people round here say there are wallabies here, but I have not seen any, but my brother saw three. A wallaby is a kind of kangaroo. There are a great many laughing jackasses which are large birds that laugh. We get some very beautiful blossoms up here called wattle.

CARLETON A.

We welcome these first members—from the Pacific, for we have well-known members in Japan, nor from Australia, for two sisters have written us from Queensland, but—from New South Wales. I fear we know very little of their country, except that it is a prosperous British colony in the continent island of Australia. These letters tell us four things of interest that they have—winter in the summer time, wallabies, laughing jackasses, and wattle flowers. If they have a camera and can catch those two animals together, I wish they would send us a photograph of them for the Corner. You know the laughing jackass is not a donkey at all, but a kind of kingfisher. I wonder if Carleton has ever seen an emu, or whether the aboriginal people live near them—but they may know no more of them personally than we do of the American buffalo or the American Indian. One thing—they do not have the bother of electing a president—the "Crown" sends them out a governor, ready made. I do not understand that "N. S. W. Exam."

SEATTLE, WN.

Dear Mr. Martin: My papa has just been reading to me about the wreck of the Glendon in the last *Congregationalist* (Sept. 17). Last month we spent a week at the ocean beach in Chelais County, near Gray's Harbor. There is a wreck of a schooner there something like the Glendon, only it had but two masts and they have been cut down. It did not have a restaurant in it, but we had a lunch of cookies in the old cabin. The wreck is high on the beach, and the sand on the shore is so hard that people drive on it, and you could ride your wheel on it for fifteen miles. We bathed every day in the ocean, and papa says the water is colder than in the Atlantic. One day several warships passed on their way to Puget's Sound. Do you know what they are doing here now?

HAROLD S.

I suppose you remember—for the matter was up in the Corner once—that Gray's Harbor was named for Capt. Robert Gray, a Boston navigator who discovered the Columbia River in 1791, giving it the name of his ship. How I would have enjoyed being there with Harold and taking a thirty-mile run on that hard beach! Probably those warships are up there in connection with the effort to save the seals from being killed. But today, when I had

a call from an Armenian who told me the story of his aged father, a "native pastor" in Turkey, kept for months in prison and threatened with exile, I felt that the proper place for our warships would be in the Bosphorus, until the "Great Assassin of Europe" would stop burning American property and killing his own innocent subjects.

NORTH ANDOVER, MASS.

Dear Mr. Martin: In the Corner of Sept. 24, Ethel S., of Riverside, Cal., inquires for the botanical name of a flower, called there "Baby blue-eyes." It is *Nemophila*. There are several different species. 1. *Nemophila maculata*, corolla white with a violet spot at the top of each lobe. 2. *Nemophila insignis*, corolla bright blue. 3. *Nemophila Menziesii*, corolla from light blue to white and sprinkled with dots toward the center. 4. *Nemophila aurita*, corolla violet. The leaves to all are similar, being lyrate pinnatifid-lobed, or divided. I hope this may be of some use to your young correspondent.

MRS. D.

It certainly will be if she can understand all those hard words, as she will do when she studies botany. Such scientific terms are necessary to give exact descriptions. What an expressive word *Nemophila* is for a flower—a lover of the forest! We all may be *nemophilous* at this autumn time, when, as I read in a beautiful bit of verse which happens to lie before me in *The Congregationalist* of Oct. 8:

Each trembling, burnished emerald leaf
Is changed to rarest gold.

A Connecticut lady writes to ask why "in this hour of Mt. Holyoke's extremity her children and great grandchildren among the Cornerers should not be asked to secure shares for a fund to construct or furnish a new building." The "why not" seems very plain to me: I do not believe that the daughters, and especially the fortunate sons-in-law, of Mt. Holyoke Seminary and Mt. Holyoke College will transfer the privilege of rebuilding the grand old school to their children or grandchildren, although I know that the latter are numbered by thousands among our members all over the land and in the isles of the sea!

... Since writing the above I have heard, through a private letter, that a little girl in Holyoke, six years old, who watched the burning of the Mt. Holyoke building, said that she would like to give her money for a new college; she had been saving it for a sled, but she guessed she could get along without it, because they needed a college so much. She prayed that night: "Dear Jesus, don't let any of the girls get burned and give them a place to sleep, so they won't have to stay outdoors all night." Blessings on the little girl—she is going to be a benefactress in spite of me! Perhaps her example will inspire the daughters (and sons-in-law) to do without a sled or something, so that Mary Lyon's college "won't have to stay outdoors" very long.

Mr. Martin

CORNER SCRAP-BOOK.

Vice-Presidents. A gentleman writes to add to the names of the vice-presidents mentioned (Sept. 24) as having died while in office those of George Clinton, Madison's associate, who died in 1812; Elbridge Gerry, Madison's associate in his second term, who died in 1814; and Henry Wilson, Grant's associate in his second term, who died in 1875. On account of the increasing solicitude as to what might happen in case of the death of both the president and vice-president, Congress passed in 1886 a bill

for the regulation of the presidential succession. The order, which you will do well to preserve for reference, is this: The Secretary of State, the Secretary of the Treasury, the Secretary of War, the Attorney General, the Postmaster General, the Secretary of the Navy, the Secretary of the Interior. This insures relief from all question as to the eligibility of the *pro tempore* president of the Senate, according to the previous plan. It is certainly more fair, because it provides for the succession of men of the same party as those last elected by the people, which was not always the case under the old arrangement.

Remarks. If you go over the list of successful and defeated candidates published Oct. 8, you will be surprised to find how few of them are living. Harrison and Morton of the last administration are the only living ex-president and vice-president. Are any others living, who were candidates of the two great parties, except Whitelaw Reid, Harrison's associate in 1892? The reason for the few names left is plain. Although by the Constitution the president must be thirty-five years old, as a matter of fact the average age of our presidents when inaugurated has been about fifty-five. Mr. Bryan, the present Democratic candidate, who is only thirty-six, is by far the youngest candidate ever before the people.

Present Candidates. All our lists and facts on this topic thus far have been matters of history. Now we are within two weeks of an election that has occasioned more discussion than any other since that of 1860, which ushered in the War of the Rebellion. Like that, it is not a contest of men or of parties, but of opposing principles. I am sure you will all be interested to have an exact list of the candidates.

Republican. Nominated at St. Louis, June 16. For president, William McKinley of Ohio; for vice-president, Garrett A. Hobart of New Jersey.

Democratic. Nominated at Chicago, July 7. For president, William J. Bryan of Nebraska; for vice-president, Arthur Sewall of Maine.

Populist. Nominated at St. Louis, July 22. For President, William J. Bryan; for vice-president, Thomas Watson of Georgia.

National Democrats. Nominated at Indianapolis, Sept. 2. For president, John A. Palmer of Illinois; for vice-president, Simon B. Buckner of Kentucky.

Prohibition. Nominated at Pittsburg, May 27. For president, Joshua Levering of Maryland; for vice-president, Hale Johnson of Illinois.

National Party. Nominated at Pittsburg, May 28. For president, Charles E. Bentley of Nebraska; for vice-president, James H. Southgate of South Carolina.

Remarks. The "National party" is composed of bolters from the Prohibitionists, who, in addition to prohibition, favor free coinage and other political issues. The nomination of the National Democrats is a protest against the Chicago platform, especially in the matter of free coinage. This nomination is sustained by the President and his cabinet. The real contest is between Mr. McKinley and Mr. Bryan and the respective platforms on which they stand. That of the Republicans favors their old policy of protective tariff and of reciprocity and the preservation of the present gold standard. That of the Democrats favors a tariff for revenue only, the income tax, and especially demands the free and unlimited coinage of silver without the aid of any other nation. Other planks in the platform, notably those opposing national interference in local affairs (as in the case of the Chicago riots) and the Civil Service reform, are severely criticised by the Republicans and conservative Democrats. The question at the front is for or against free silver coinage, and on that the people will vote and decide the policy of the nation. Let Cornerers all go for the honest side!

L. N. M

The Sunday School

LESSON FOR NOV. 1.

1 Kings 5: 1-12.

BUILDING THE TEMPLE.

BY REV. A. E. DUNNING, D. D.

These verses, taken alone, are but a statement of dry facts. They are insufficient for a spiritual lesson. The selection is wisely made to include the entire fifth and sixth chapters. Indeed, chapter eight should be added, making a single lesson, though of so great importance that it may profitably occupy two Sundays. The story of the building of the first temple to Jehovah thus becomes the basis for teaching what is now acceptable worship of God by his people. We are therefore led to consider:

1. *Solomon's purpose.* His kingdom was composed of elements that were never really united before David's time. That great statesman foresaw that the only bond which could hold the many tribes together must be a religious bond. He sought to make Jerusalem the capital city for them all by bringing into it the ark of God. They must have one object, one way, one place for worship. That would unify the nation, make the people loyal to one another and to their king and give them a sufficient motive for patriotism. David was unable to carry out this purpose. His wars, the necessary preliminary to the building of the nation, absorbed his energies. But he kept his aim in view, gathered abundant treasures for carrying it out, prepared for a temple a pattern which came to him by the Spirit of God, and bequeathed his purpose to his son and successor. Solomon was to build a temple at Jerusalem for all the people of Israel.

Religion is the bond of union of every nation which has continued long independent, the only power which could resist the disintegrating influences within and attacks from without. The Greek Church is the power which holds Russia united. Moslemism has enabled Turkey to continue for ages, till the uprising of other religions within her borders is at last likely to tear her in pieces. The Jews, even without a country, have maintained for 2,000 years an existence as a separate people because they have remained loyal to their religious faith. The American people are threatened by class and sectional divisions. Every one who has mingled much with the citizens throughout the whole country and has attended their popular assemblies must have been impressed by the readiness with which sectional jealousies arise and the tenacity of their life. The West has great interests quite apart from those of the East; the South looks with suspicion on the North. But for the bond of a common Christian faith the United States would soon be only a thing of the past. Religious organizations covering the whole country and bringing the people into contact with one another in Christian labor and love are necessary to the continuance of our Government. The Christian Endeavor Society is an illustration of movements to which the nation owes much for its continued strength and stability.

2. *Solomon's plans.* The scale of the work proposed gave to the nation an enlarged sense of its dignity and power. The sixth chapter may profitably be studied as picturing the grandeur of the temple. To have erected a mean and cheap building would have defeated Solomon's purpose, and have made the people feel that they and their aims and their influence among the nations were small. That is a false argument which points to costly church buildings as signs of selfishness and which insists that the most of the money spent on them ought to have been used in converting the heathen. Our meeting houses ought to be our finest buildings, testifying to the people's estimate of their value of the presence of God, of which these houses are the visible sign. But they ought not to be costlier than can be paid for. A church building that

stands in the community for an unfulfilled promise to pay dishonors God and proclaims the dishonesty of his people.

Solomon engaged the entire nation in the work. All the communities of Israel and a large proportion of its families must have been represented in the army which gathered timber for the temple [chap. 5: 13-16]. They were seven and a half years engaged in erecting the building. The whole nation became interested in it for a time long enough to characterize it as the chief work of an entire generation. The worship of God belongs to all the people. It is of the utmost importance to their highest interests that they should be encouraged to that worship, and in it all class distinctions should be put out of sight. Nor should differences of opinion or of methods of worship ever be allowed to obscure the fact that the same God and Father is sought by all his children.

Solomon sought help in his work from other nations. The temple was not less sacred because a king who held another religion sold him the timber for it and undertook its transportation, and the king of Tyre took a genuine interest in the work. The worship of God is not made less acceptable to him because men not of our religion help to promote it, give money and labor for it. It is made less acceptable through such aid only when we become less true to our principles in order to secure it.

3. *What Solomon accomplished.* He made Jerusalem the Holy City by planting the temple in it. He created a passionate love among all Israelites for their capital which outlived even their religious faith. That love held them together against the power of far mightier nations even when they had repudiated the reason for their existence. When the kingdom had been dismembered and the greater portion of the people had been carried into far distant lands, they hung their harps on the willow trees and wept while they remembered Zion.

Solomon made worship the central thing by building the temple at Jerusalem, and, uniting it with his palace, he gave divine sanction to government and law. No other sanction is great enough to keep men, in the vicissitudes which must befall a nation, from becoming discontented, or will keep discontented men from rising against their own government, repudiating their courts of justice, trampling on their laws and bringing destruction on themselves.

4. *What the temple signifies to us.* The Jewish system of worship long since passed away. There are sects which attempt to revive Judaism by claiming authority for their priests and declaring the sanctity of official systems, and by consecrating church buildings and cemeteries. But the principles and spirit of Christianity are opposed to these things. No building now is the house of God as the temple once was. The type of the temple is not the church building, but the followers of Christ, who, as living stones, are built together into a spiritual temple. Wherever they gather in his name they are a temple. No other thing has the right to bear that title. No place is sacred except where God is known. His presence manifested in his people sanctifies every place.

The business of the Christian, then, is to make his body, his home, his church, his town, his nation, a temple of God. When that work is fully accomplished "the holy city, new Jerusalem, coming down out of heaven, from God," will fill the earth; and the seer's vision will be realized—"I saw no temple therein; for the Lord God Almighty and the Lamb are the temple thereof. . . . For the glory of God did lighten it and the Lamb is the light thereof."

Belief is power. Only so far as a man believes strongly, mightily, can he act cheerfully or do anything that is worth the doing. —Robertson.

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PROGRESS OF THE KINGDOM.

OUR OWN WORK.

A New Distress in Turkey. The latest letters from our missionaries in Harpoot report that at no time since last November has there been such grave foreboding and widespread anxiety as at present. Rumors of disturbances in Constantinople and elsewhere have excited the Turks and alarmed the Armenians. The collection of taxes this fall is a fresh cause of distress among our Christian towns and villages. "During the more than thirty-eight years of my missionary life, I have seen nothing like it," writes a correspondent. "A good many people come to me every day for advice and sympathy. They are cursed and beaten, their women are insulted and they are obliged to feed the collectors and their horses without remuneration." By law the taxes may be paid in installments, but now the government is demanding the amount for the whole year, as well as all arrears. In vain were the efforts of Mr. Fontana, the British consul, to intercede with the Turkish officials, and equally fruitless has been petition after petition to the Government requesting that there may be a brief delay until the grain on the threshing floors can be sold. Some of the collectors say that there is to be another scene of plunder and massacre, and the government wishes to make sure of its position.

The fate of the Arabkir prisoners, charged with bringing on the terrible massacre in that city, has been decided. Fifty-five were released, twenty-seven sentenced to three years' imprisonment, twelve to confinement for life and eleven were doomed to be hung. Those who received the capital sentence were accused of killing two Koords, who, it is claimed, were cut in pieces and burned. These Koords, so far as we can learn, are imaginary beings. No names or residences were given and the testimony regarding them was discordant, but they were a convenient means of proving that the Armenians brought on the massacre by incensing the Koords. This procedure, together with the fact that no Turk has been punished for the series of crimes perpetrated last fall, illustrates the course of Turkish justice. The present prospect is that the suffering of the poor people the coming winter will be scarcely less than last year. In spite of gloomy conditions Euphrates College at Harpoot opened last month with an attendance of 600.

Long Service in India. Few missionaries are permitted to work for half a century in India, but on Sept. 20 Rev. S. B. Fairbank, D. D., rounded out fifty years of service in connection with the American Marathi Mission. So far as is known there are only two Protestant missionaries in India who have labored for a longer period. This veteran American Board missionary has been engaged in various kinds of missionary service. While in Bombay, besides his preaching he was responsible for the management of the Mission Press, which was at that time [1850-57] the largest and best in the city, and in this connection he did much literary work. But the Wadale district, where he began a new work in 1857, especially bears witness to Dr. Fairbank's energy and versatility. Here during thirty years his main work was organizing and superintending preaching and schools in villages which now have a goodly number of churches and a large Christian community. The Wadale district has been one of the most fruitful mission fields in all India. But Dr. Fairbank's usefulness has not stopped there. Incidentally he has interested himself in agricultural matters, invented and improved an inexpensive plow, and sought by object lessons to introduce improved methods of farming among the conservative Deccan farmers. This active worker has also done much for the music of India by the preparation of a music manual, by composing and translating hymns and by teaching singing. For recreation merely he pursued the study of some branches of natural

science, becoming such an authority along certain lines that he has been asked to prepare several articles for the Government Gazetteer. Dr. Fairbank, though now nearly seventy-four years old, is still in vigorous mental and physical health. He has only been three times to the United States during fifty years, and he hopes to end his days in India. His sons, Henry and Edward, are working in the same mission.

THE WORLD AROUND.

The Great Northwest. We know too little about the vast home missionary field of the Presbyterian Church north of us, where preaching services are conducted in seven languages at 1007 points. In Quebec the effort is to keep hold of the Protestants and to prevent their assimilation with the Roman Catholic Church; in Ontario the mission work is among the lumber men in the Ottawa Valley and in the new settlements of Muskoka and Algoma; but the most needy field lies west of Lake Superior, extending from the great lakes to the Pacific Ocean—a country larger than Central Europe. Here it is that the chief battle for Canadian Christianity is being fought. During the last year a typical mission has been opened in a new settlement in the lower Kootenay country in Southern British Columbia near the American boundary line—a region of gold and silver mines. In April the home missionary found a town of 1,500 people with no religious services, although the saloon with all its accessories was present in full and vigorous life. He literally pitched his tent and went to work with the help of a few young men who had been members, or whose parents had been members, of the Presbyterian Church in their early homes. By August a little church was built and stands as an uplifting force in the critical, plastic days of this growing town. About 120 miles north lies Caribee, where a visiting missionary found over 3,000 people without a single minister of any Protestant church. A man is already on the way to this field. We realize that this is uphill work, which means a struggle, not only against indifference and materialism but against vice of all sorts, when we read that in one village with a population of 750 the only church is flanked by fifteen saloons, open day and night for seven days in the week. We can sympathize with our Canadian brethren, for the conditions of mission work in the Northwest are much the same as in our own rapidly growing Western States.

A French Protestant Mission. The Société Evangélique of Paris is to be congratulated upon having come to the end of its financial year with a surplus in the treasury. Receipts for the twelve months were 470,000 francs against an expenditure of 367,000 francs. The appeal for men has met with a satisfactory response from a practical mechanic, an engineer, an artist, a business man and an ordained minister. Naturally the discussion of the society's responsibility in Madagascar is given prominence in the annual report. The two delegates sent out to visit the Malagasy churches as soon as the war was ended have received a cordial reception from the queen, the French officials, the foreign missionaries and native Christians, but the Paris Mission does not at present contemplate any very extensive action in Madagascar beyond the dispatch of French physicians, deaconesses and possibly the erection of a high school. Societies already on the field will receive its hearty co-operation. The work among the Basuto calls for a vast deal of faith, courage and perseverance. Here is a people not merely ignorant and indifferent, but positively hostile towards the introduction of Christianity. The chiefs form the center of a solid resistance which increases rather than diminishes. French Protestants have already learned a lesson of patience in the Zambezi field which now offers a cheering contrast to Basutoland. It was only after twelve long years that missionary effort bore fruit in the revival of 1895 which

promises to be permanent. On the Upper and Lower Zambezi, through the whole extent of the Barotsse kingdom, the gospel has made its way. M. Coillard, the veteran pioneer of this mission, is now in England.

PEN AND SCISSORS.

It is a sign of the times that Professor Bertrand of Paris has organized a mission whose chief aim is to save and help priests who have become dissatisfied with the Church of Rome.

The Devil's Foreign Missions was the startling but suggestive title of a paper concerning the liquor trade in West Africa read at a recent meeting of student volunteers at an English college.

An interesting new enterprise started by Heli Chatelaine for the Angola people in West Africa is an attractive illustrated newspaper published in the Mbundu tongue. The opening number urges the Angola to seek to better their condition by means of Christianity, education, economy and work.

Some interesting figures in regard to volunteers for the China Inland Mission were presented at the thirty-first annual conference, recently held in Toronto. In Canada and the United States alone during this year sixty-nine workers have volunteered to go to the interior of China, of whom twenty-four have been accepted. During the past eight years 596 offers have been received and 149 accepted, of whom 101 are now on the field. So rapidly has the mission extended its operations that ten of the interior provinces of China have been entered, and the present staff of missionaries numbers nearly 700. The total annual receipts were \$208,449.

OUR STRENGTH AND OUR LIMITATIONS.

They seek to inflame the vanity of the American people by telling them that we are great and strong enough to maintain any monetary system we like and to keep up the value of our money without regard to all the world abroad, while our own history teaches us that a century ago the American people were strong enough to shake off the yoke of Great Britain, but not strong enough to save their continental money from declining in value to nothing; that in recent times the American people were strong enough to subdue a gigantic rebellion, but not strong enough to keep an indefinite issue of greenbacks at par, and that this republic may be able to conquer the world, but it will not be able to make twice two five, or to make itself richer by watering its currency.—Hon. Carl Schurz.

AN OLD-FASHIONED REMEDY.

Prof. W. M. Daniels of Princeton, speaking recently to the farmers of Mercer County, N. J., said:

Since 1893 this country has been passing through a period of extremely hard times. I feel bound to say that the remedy for hard times, instead of seeming to me a thing complex, is a thing that is very simple in principle. Suppose, for example, at the close of this calendar year that you have balanced your account and find that your total expenditures have exceeded your income; your bank account stands at a lower figure on Dec. 31 than it did on Jan. 1. How are you going to prevent your loss from growing? What is the remedy? The remedy is naturally to spend less and, if possible, to earn more than you have before. There is no mystery about that. There is no question about this in the case of any individual. Work more and spend less.

I remember hearing a story told of Horace Greeley. He was asked what the South ought to do to produce prosperity, and he answered that "it ought to raise more cotton and less hell." Barring the coarseness of that reply there was a great deal of common sense underneath it. Work more and spend less. It is an old-fashioned remedy, a hard remedy; you can't guarantee that it will produce prosperity tomorrow or next month or next year, but it is the only way, I believe, by which we can ultimately arrive at a prosperous condition.

Literature

THE VERSATILITY OF AUTHORS.

Recent comments upon the deaths of William Morris and George Du Maurier, two men eminent in modern English literature, remind one of the fact that each was something else than a successful author. Each was an artist also, and Morris was a practical printer and publisher as well. Each won distinction in art as well as in literature, and Morris furthermore was in a real sense a leader of one school of English Socialism.

Moreover, when the list of contemporary English and American writers is examined, many others are discovered to be, or to have been, successful, not to say also distinguished, in some department of work outside of authorship proper. For example, "Ian Maclaren" is, and S. R. Crockett has been until lately, an eminent minister. Conan Doyle is a physician, and Sir Walter Besant is, or has been, a member of Parliament. While on our own side of the ocean such names occur readily as those of F. J. Stimson the lawyer, Robert Grant the judge, Henry Cabot Lodge the politician, Theodore Roosevelt the ranchman, reformer and police commissioner of New York city, Joseph and Elizabeth R. Pennell and Frederic Remington, the artists, and F. Hopkinson Smith, who in addition to being an artist and an author is also a trained engineer.

It is a question, however, whether this so conspicuous versatility is the cause or is the effect of authorship or is merely coincidental with it. Undoubtedly in many instances the desire to write is the outgrowth of success in some other line. The sportsman or the explorer feels impelled to describe his adventures and advise those who may follow in his track. The artist desires to explain and enforce in words the significance of his pictures. The statesman endeavors to impress more widely the political principles which govern his career, and the clergyman seeks to broaden the range of the application of spiritual truth and to interest in a fresh way those whom customary spiritual methods may have failed to impress.

But, whatever the reason of it, the fact is that a very considerable proportion of living authors are men or women who have proved their ability by succeeding in more than one department of work. This is not to be overlooked. One sometimes hears literary people alluded to patronizingly, or even slightly, by those who pride themselves upon being hardheaded men of affairs. In point of fact, not many of the latter have given the world more trustworthy evidence of practical ability than the former have offered it.

BOOK REVIEWS.

HISTORY.

Constitutional History of the United States, from their Declaration of Independence to the close of their Civil War, by George Ticknor Curtis. In two volumes, Vol. II., edited by Joseph C. Clayton. The first part of this standard work was originally published in 1854, and again with some slight revision reissued in 1889, when it was reviewed by us in *The Congregationalist* of Feb. 13, 1890. It was from the first the intention of the author to bring down the history of the interpretation of the constitution to the date of writing—a purpose postponed again and again in the exciting times

preceding and following the Civil War. Unfortunately the plan was postponed too long for completeness, and several of the later chapters are only sketched out and not written. Thirteen chapters, however, were found to be comparatively complete and carry the discussion down to and including the presidential election of 1876 and the electoral commission.

In this later period of the history Mr. Curtis's bias, as already shown in his life of President Buchanan, clearly appears. He was a lawyer, a strict constructionist and a Democrat, and his feeling toward the war measures and the reconstruction acts is that of an idolater who sees gross liberties taken at the very altar of his favorite shrine. He argues, for example, that the Civil War might have been avoided, and his account of the processes of the time of reconstruction takes small account of the urgent practical necessities of the time.

The review of the earlier periods, with its account of the rise and settlement of the first constitutional questions which arose in the practical working of the new government, is the coolest and most valuable part of the book, but the whole is the work of a trained lawyer and debater, and a valuable if not equal addition to the earlier part. Mr. Clayton has done his part as editor well. There is an excellent index. The documents and tables of the appendix are well chosen, and there is a good portrait of the author. [Harper & Bros. \$3.00.]

Guide to the Study of American History, by Edward Channing, Ph. D., and Albert Bushnell Hart, Ph. D., assistant professors of history in Harvard University. This is in the strict sense a guide to the study of American history. It is divided into three parts—Methods and Materials, Topics and References in Colonial History and in United States History. It is full of information and suggestion for the student who wishes to pursue the subject, or any part of it, on his own account, and for the teacher who desires to be helpful to his pupils. Within its own chosen field it is thoroughly practical and helpful, and will greatly lighten the labors of students. [Ginn & Co. \$2.15.]

Bill Nye's History of England, illustrated by W. M. Goodes and A. M. Richards. The death of the author prevented the completion of the text of this comic history of England, but the pictures had already been prepared and are appended, going on and on like the last steps of a runner who is unable to stop himself when the race is at an end. The fun of the book is good and well sustained, and the pictures are amusing. [J. B. Lippincott Co. \$1.25.]

STORIES.

Sir Walter Besant is just at present perhaps the most widely popular of modern novelists, and his latest book, *The Master Craftsman*, is a good example of his power. The plot is slight though ingenious, the scene is alternately Wapping and London proper, the characters introduced are few, yet one's interest in the tale never flags. The development of a boat builder (albeit a master craftsman) into a successful politician and man of the world whom a beautiful and titled lady rejoices to marry is marvelously portrayed. At the same time we are shown the hardly less remarkable transformation of a London society man into a country craftsman, content to marry a poor, uneducated girl whose beauty and love satisfy the whole ambition of his life. The influence of heredity upon character is brought

out in strong contrast to the comparatively slight formative power of circumstances. The book is manly and wholesome in tone, and will be generally liked. [Frederick A. Stokes Co. \$1.50.]

Cinder-Path Tales, by William Lindsey. These are clever and readable stories of sporting events told from the point of view of an athletic trainer. They show how large a part these contests of skill and pluck have in the life of our colleges. It is a fresh point of view and is admirably utilized by the author. There is a glimpse of the darker side of under-graduate life here and there, but the necessity of self-denial and self control which is the best moral use of the whole athletic system speaks loudly in the pages of the book. [Copeland & Day. \$1.00.]

The Herb-Moon, by John Oliver Hobbes, is rightly described in its sub-title as "a fantasia." Its title is an English localism for a long engagement. It is full of bright and often humorous description but we feel that much of the time we are not on very solid ground. The story begins in a pitiful atmosphere of poverty and misunderstanding, but brightens steadily to the end, which is in the enjoyable style of the older school of story-writers, who did not care to leave their readers sorrowful. The binding of the book is noticeably odd and tasteful. [Frederick A. Stokes Co. \$1.25.]

POETRY.

The Poems of Celia Thaxter. This beautiful edition is called the Appledore edition, and the name brings up to memory the childhood home of the singer as well as the rocky islands where so many of her songs were sung. Her work is too familiar and too dear to lovers of poetry and of nature to need more than that we call attention to the beautiful and fitting dress in which it is again sent out to the world. [Houghton, Mifflin & Co. \$1.50.]

A Cycle of Sonnets, edited by Mabel Loomis Todd. Mrs. Todd has been a busy editor of minor verse of late. In this volume, prefaced by the pathetic history of the writer of the poems, she has given us a lover's voicing of his passion. The sonnet is well adapted to the expression of thoughtful love, as Shakespeare and Mrs. Browning have shown, but it is exacting, and more than less formal verse forms shows the least relapse into prose. That these sonnets are held so high is a tribute to the poetic power and emotion of the author. That they ever attain the highest charm and distinction of the best poetry, we fear that it would be too much to claim. [Roberts Bros. \$1.25.]

Songs Without Answer, by Irene Putnam. The dedication of this book is delightfully melodious, but the balance of the verse hardly carries out its promise. There is pleasant singing of personal emotion, but nothing that goes very deep or high; and there are pleasant studies of nature. Such power as the author shows hardly seems to be fully grasped and utilized. [G. P. Putnam's Sons. \$1.00.]

W. V. Her Book and Various Verses, by William Canton. The prose in which portions of this book are written is highly poetical, more so, in fact, than some of the verse, and expresses the love of fatherhood delightfully. The verse is somewhat uneven, but at its best exceedingly fresh and spontaneous. Any one who can appreciate an introduction to a wholesome, jolly English baby and to glimpses of English out-

door nature will find much to enjoy in this book. [Stone & Kimball. \$1.25.]

SCIENCE.

What Is Electricity? by Prof. John Trowbridge, S. D., of Harvard, belongs to the International Scientific Series. It is an attempt to answer in language familiar to popular audiences the question of its title. Many of the chapters have been tested in popular lectures or have appeared in the magazines, but the unity of the book does not suffer. The subject is of such immediate and universal interest, and the curiosity of the public has been so awakened by recent startling and important discoveries in the territory covered by the book, that it is sure of a wide audience. [D. Appleton & Co. \$1.50.]

Another book on the same subject is *The Story of Electricity*, by John Monro. It might be called a primer of the subject it treats, and its helpfulness is greatly increased by the hundred illustrations which it contains. Originally written in England it has been adapted for American circulation by changes to conform to American usage and judicious enlargements, and it seems admirably adapted for its purpose as a brief manual of information on its topic. [D. Appleton & Co. 40 cents.]

MISCELLANEOUS.

Talks on Writing English, by Arlo Bates. This is an interesting discussion of a subject which most writers make exceedingly dry in the handling. It is not a school or college text book, though it would be of the greatest use to all young people who have literary ambitions. Its counsels of industry in practice, and its right insistence that he who writes undertakes to use one of the most difficult and subtle of the arts and must prepare himself accordingly, deserve the attention of the horde of careless scribblers whose work fills the newspapers and burdens the shelves of the booksellers. The frequent illustrations employed by the author are happy and practical, and the whole book is a valuable contribution to a difficult and important subject. [Houghton, Mifflin & Co. \$1.50.]

The *Prose Fancies* of Richard Le Gallienne are original, poetic and charming. The papers vary a good deal in subject and somewhat in merit, A Seventh Story Heaven being one of the best, with its deliciously simple feast of the poet and his love. The Burial of Romeo and Juliet could not be improved, and has none of the greswomness which creeps into the other papers that treat of death. The Arbitrary Classification of Sex is an amusing statement of the change half a century has made in the relations of men and women, ending with the remark, "Moreover, quite the nicest women one knows ride bicycles—in the rational costume." Dreamy and fanciful as the book may seem in parts, it yet gives abundant evidence of a deep thoughtfulness often expressed in suggestive and quotable passages. [Herbert S. Stone & Co. \$1.25.]

NOTES.

—Don Quixote appeared first in 1503 and 1,324 editions of it have been printed. Since 1820 twenty-two editions have appeared in this country.

—The library of the late Prof. Ernst Curtius has been purchased by Mr. J. M. Sears of Boston and is to be given to Yale University.

—An unpublished manuscript by Bossuet, entitled *Etat d'Oraison*, The State of Prayer, has just been discovered in the library of the Priests' College of St. Sulpice.

—The University of Berlin offers a prize this year for the best essay on the influences which entered into the poetry of Robert Burns, with respect to both form and contents.

—The Alexander Memorial Hall at Princeton College is to have among its adornments three panels in mosaic illustrating subjects taken from Homer. They are from designs by J. A. Holzer.

—Some idea of the value of the current reviews may be gained from the statement of *The Critic* that \$140,000 was paid for the *North American*, a sum based upon its earnings for the last seven years.

—The number of paper factories in the United States has decreased twenty per cent. during the past fifteen years, but the annual product has increased forty per cent., and the capacity of our paper mills at present is 300,000 tons a year.

—Mr. Edward Eggleston's recent silence is explained by his work in the preparation of a new History of Life in the United States, upon which he has been engaged for the past sixteen years. The first volume, called *The Beginners of a Nation*, is soon to appear.

—The *Academie Française* has just received an additional legacy of 100,000 francs, of which the interest is to be used in prizes offered for the best "moral works." The academy already has a considerable number of similar legacies, and it has been suggested fittingly that, if they could be combined, the largeness of the prize then offered would lead to the production of works much superior to those now written for the small premiums now awarded.

BOOKS OF THE WEEK.

- Little, Brown & Co. Boston.*
MEMOIRS OF MOE. DE SALAMON. Preface and notes by Abbe Bridier. pp. 337. \$2.00.
"QUO VADIS." By Henryk Sienkiewicz. pp. 541. \$2.00.
THE END OF THE BEGINNING. pp. 326. \$1.25.
FRANÇOIS THE WAIF. By George Sand. pp. 243. \$1.25.
THE DEVIL'S POOL. By George Sand. pp. 197. \$1.25.
Houghton, Mifflin & Co. Boston.
A YEAR IN THE FIELDS. Selected from the writings of John Burroughs. pp. 220. \$1.50.
THE STORY OF AARON. By Joel Chandler Harris. pp. 198. \$2.00.
A LITTLE GIRL OF LONG AGO. By Eliza Orne White. pp. 151. \$1.00.
JUDITH AND HOLOFERNES. By Thomas Bailey Aldrich. pp. 78. \$1.25.
CHRISTIANITY AND SOCIAL PROBLEMS. By Lyman Abbott. pp. 370. \$1.25.
KINDERGARTEN PRINCIPLES AND PRACTICE. By Kate D. Wiggin and Nora A. Smith. pp. 205. \$1.00.
A PRIMER OF AMERICAN LITERATURE. By C. F. Richardson. pp. 136. 35 cents.
Cong. S. S. & Pub. Society. Boston.
THE ROCKABOOK STAGE. By George Huntington. pp. 351. \$1.50.
THE POOL'S MILLIONS. By Julia McNair Wright. pp. 371. \$1.50.
W. A. Wilde & Co. Boston.
THE FAST MAIL. By William Drysdale. pp. 328. \$1.50.
THE ORCUTT GIRLS. By Charlotte M. Valle. pp. 316. \$1.50.
Lee & Shepard. Boston.
ON THE STAFF. By Oliver Optic. pp. 474. \$1.50.
D. C. Heath & Co. Boston.
PRAKTISCHE AUFANGSGRUNDE. By Hermine Stüven. pp. 193.
Silver, Burdett & Co. Boston.
SONGS OF THE NATION. Compiled and edited by C. W. Johnson. pp. 169.
Century Co. New York.
BREAK O'DAY. By George W. Edwards. pp. 163. \$1.00.
TRACINGS. By E. Scott O'Connor. pp. 69. \$1.00.
THE SWORD MAKER'S SON. By W. O. Stoddard. pp. 300. \$1.50.
"Gold." By Annie Linden. pp. 258. \$1.25.
THE PRIZE CUP. By J. T. Trowbridge. pp. 234. \$1.50.
SINBAD, SMITH & CO. By Albert Stearns. pp. 270. \$1.50.
THE METROPOLITANS. By Jeanie Drake. pp. 270. \$1.25.
THE WONDERFUL WHEEL. By Mary T. Earle. pp. 150. \$1.25.
DADDY JAKE THE RUNAWAY. By Joel Chandler Harris. pp. 200. \$1.25.
RHYMES OF THE STATES. By Garrett Newkirk. pp. 96. \$1.00.
A SHADOW SHOW. By P. S. Newell. pp. 72. \$1.00.
GOBOLINKS. By Ruth McEnery Stuart and Albert Bigelow Paine. pp. 73. \$1.00.

- PAPER DOLL POEMS. By Pauline King. pp. 66. 7g cents.
THE CENTURY BOOK OF FAMOUS AMERICANS. By Elbridge S. Brooks. pp. 250. \$1.50.
T. Y. Crowell & Co. New York.
HALF A DOZEN GIRLS. By Anna C. Ray. pp. 369. \$1.00.
THE TIN KITCHEN. By Rev. J. Hatton Weeks. pp. 92. 75 cents.
A SHORT CRUISE. By James Otis. pp. 101. 50 cents.
RUBAIYAT OF OMAR KHAYYAM. Rendered into English verse by Edward Fitzgerald. pp. 288. \$1.00.
THINGS TO LIVE FOR. By Rev. J. R. Miller, D. D. pp. 271. \$1.00.
J. COLE. By Emma Gellibrand. pp. 86. \$1.00.
POEMS OF ROBERT BROWNING. Edited with introductions and notes by Charlotte Porter and Helen A. Clarke. 2 vols. pp. 218, 296. \$3.00.
THE BOY TRAMPS. By J. MacDonald Oxley. pp. 361. \$1.50.
RUSTIC LIFE IN FRANCE. By André Theuriot. pp. 286. \$2.50.
AROUND THE CAMP FIRE. By Charles G. D. Roberts. pp. 349. \$1.50.
Harper & Bros. New York.
THE GRAY MAN. By S. R. Crockett. pp. 406. \$1.50.
ANVAS EVERTON, CAVALIER. By Maurice H. Hervey. pp. 354. \$1.50.
ASPECTS OF FICTION. By Brander Matthews. pp. 234. \$1.50.
IRAS, A MYSTERY. By Theo. Douglass. pp. 251. \$1.00.
REMINISCENCES OF AN OCTOGENARIAN. By Charles H. Haswell. pp. 581. \$3.00.
Charles Scribner's Sons. New York.
IN OLE VIRGINIA. By Thomas Nelson Page. pp. 275. \$2.50.
TO TELL THE KING THE SKY IS FALLING. By Sheila E. Braine. pp. 171. \$1.75.
THE EDGE OF THE ORIENT. By Robert H. Russell. pp. 288. \$2.00.
COSMIAL DAYS IN OLD NEW YORK. By Alice M. Earle. pp. 312. \$1.25.
THE OUT OF DOOR LIBRARY. *Angling.* By Leroy M. Yale and others. pp. 365. \$1.50.
THE SPRIGHTLY ROMANCE OF MARSAAC. By Molly Elliot Seawell. pp. 194. \$1.25.
Macmillan & Co. New York.
EUROPEAN ARCHITECTURE. By Russell Sturgis, Ph.D., F.A.I.A. pp. 578. \$4.00.
GASTON DE LATOUR. By Walter Pater. pp. 206. \$1.50.
SELECTIONS FROM CHAUCER'S CANTERBURY TALES. Edited by Hiram Corson, LL.D. pp. 277. 90 cents.
THE MODERN READER'S BIBLE. *The Judges.* Edited by Richard G. Moulton, Ph.D. pp. 260. 50 cents.
Eaton & Main. New York.
ILLUSTRATIVE NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1897. By J. L. Huribut and R. R. Doherty. pp. 376. \$1.25.
KATHARINE'S EXPERIMENT. By Felicia B. Clark. pp. 279. \$1.25.
G. P. Putnam's Sons. New York.
LITTLE JOURNEYS TO THE HOMES OF AMERICAN AUTHORS. pp. 383. \$1.75.
MOTHER MOLLY. By Frances M. Peard. pp. 260. \$1.00.
THE HISTORICAL DEVELOPMENT OF MODERN EUROPE. By C. M. Andrews. Vol. I. pp. 448. \$2.50.
Dodd, Mead & Co. New York.
A WINDOW IN THURMS. By J. M. Barrie. Illustrated by Clifton Johnson. pp. 272. \$2.00.
THE GREEN GRAVES OF BALGOWRIE. By Jane H. Findlater. pp. 341. \$1.25.
A KNIGHT OF THE NETS. By Amelia E. Barr. pp. 314. \$1.25.
Henry Holt & Co. New York.
THE ISLAND OF CUBA. By Andrew S. Rowan and M. M. Ramsey. pp. 279. \$1.25.
Thomas Whitaker. New York.
GENTLE JESUS. By Helen E. Jackson. pp. 223. \$1.25.
Baker & Taylor Co. New York.
A DAILY THOUGHT FOR A DAILY ENDEAVOR. Compiled by Eleanor A. Sutphen and Eliza P. Sutphen. pp. 377. \$1.25.
E. P. Dutton & Co. New York.
GOOD CHEER FOR A YEAR. Selections from the writings of Rt. Rev. Phillips Brooks, D. D., by W. M. L. Joy. pp. 372. \$1.25.
SHORT STORIES FOR SHORT PEOPLE. By Alicia Aspinwall. pp. 254. \$1.50.
Jerseyman Print. Morristown.
BALLADS OF NEW JERSEY IN THE REVOLUTION. By Charles D. Platt. pp. 168. \$1.50.
Commissioner of Education. Washington.
REPORT FOR THE YEAR 1893-94. Vol. 2.

PAPER COVERS.

- William Miller. Boston.*
THE MYSTERY OF THE WINE CUP AND A FREE CIVILIZATION. pp. 392. 60 cents.
G. P. Putnam's Sons. New York.
LITTLE JOURNEYS TO THE HOMES OF AMERICAN AUTHORS. *Longfellow.* By George William Curtis. 5 cents.
Harper & Bros. New York.
A PRIMER OF COLLEGE FOOT BALL. By W. H. Lewis. pp. 285. 75 cents.
S. R. Badgley. Cleveland.
AN ARCHITECTURAL SOUVENIR.
J. J. Hood. Philadelphia.
CHRISTMAS JEWELS. A service by E. E. Hewitt and others. 5 cents.

MAGAZINES.

October. MONTHLY BULLETIN OF BOOKS ADDED TO THE PUBLIC LIBRARY.—McCLURE'S.—BOOK NEWS.—FORUM.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—PREACHER'S PANSY.—GOOD HOUSEKEEPING.—MUSIC.—BIBLICAL WORLD.—AMERICAN MAGAZINE OF CIVICS.—KINDERGARTEN NEWS.—PRESBYTERIAN AND REFORMED REVIEW.—SCHOOL REVIEW.—LEND A HAND.

LETTER FROM AUSTRALIA.

A Missionary Centenary.

Very interesting meetings have been held in connection with the centenary of the London Missionary Society. The meeting held on Aug. 10 in Sydney commemorated the departure of the Duff (the first L. M. S. mission ship) on Aug. 10, 1796. The L. M. S. has now 300 European missionaries in the field and 1,500 ordained native pastors. During the centennium it has spent £6,600,000, of which £1,000,000 has been contributed by native converts. At the meeting on Aug. 10 the governor, Viscount Hampden, presided, and an address was given by Bishop Saumarez Smith, the primate. Representatives of all the leading Protestant missionary societies which have agencies in Australia were present. Special interest attaches to the primate's presence, for it is doubtful whether the head of the Anglican church in any other part of the world would appear on the L. M. S. platform. He spoke wise words, but better than any words of this capable and truly Christian man is the broad fraternal spirit which shines through his actions.

Temperance Parties.

The primate took a part in a deputation of representatives from different denominations which waited on the New South Wales Government to urge the introduction of a local option bill. There is a section of the teetotal party, led by the Good Templars, who antagonize local option. They do so on the ground that it is useless in itself, and that it obscures and retards the real remedy for the drink curse, which is total prohibition. This internecine strife in the ranks of the temperance reformers is very gratifying to those whose pecuniary welfare is identified with the promotion of the drink traffic.

The Orange and the Green.

It is very pleasant to chronicle acts of fraternization such as that witnessed in connection with the L. M. S. celebration, but the impartial historian has to include in his record items which do not give him pleasure. Such are the riots which took place in connection with the July 12 celebrations in Victoria. The wearing of orange badges gave offense to the Roman Catholics of Brunswick, a suburb of Melbourne, and an infuriated mob of Irishmen tore the offending articles from men's coats and ladies' dresses. Also sundry heads were broken. All this took place on Sunday, possibly on the ground "the better the day the better the deed." It is a small consolation to Protestants that the Romanists were the aggressors.

An Incorruptible Administrator.

From the colony of Victoria comes a pleasant story. Some years ago, amidst a great flourish of trumpets, an irrigation colony was founded. It got into difficulties, from causes into which it is not necessary to enter, and the Victorian Government has been investigating its affairs. One of the promoters, under cross-examination, was very frank in his revelations. He wanted to get 250,000 acres, sell 50,000 acres, and divide the rest between himself and his associates. He proposed to secure the complicity of the minister by giving him a slice of the land—"the sort of thing," he said, "often done in America." To his great disappointment he found Hon. Alfred Deakin, the gentleman in question, "as steadfast as the Rock of Ages, and as clear and pure and

crystal as a block of ice." From which picturesque language of a promoter it is to be gathered that some people admire virtue who do not practice it.

A Sign of the Times.

The New South Wales Anglican Synod is in session just now. A great deal of business relating to the Anglican Church and its institutions has been disposed of, but one motion outside the usual routine was dealt with. This was a motion expressing sympathy with those shop assistants whose employers keep them at work during unreasonably long hours, house them badly and surround them with unsanitary conditions. A member of synod moved "the previous question," on the ground that it was no part of the synod's business to pass "abstract resolutions." Eventually the motion was carried unanimously. The motion, coming as it did after an agitation on early closing in the daily press, is an illustration of how voices from the outer world penetrate ecclesiastical gatherings, and may be taken as a sign of the times.

Sydney, N. S. W.

W. A.

MASSACHUSETTS ENDEAVORERS IN WORCESTER.

The Bay State Endeavorers swarmed again this year to a great industrial city, and the "heart of the commonwealth" overflowed last Thursday and Friday with good cheer to the gathered delegations. Clouded skies are no longer a menace to the brave-hearted youths who have weathered our recent State and national gatherings, but fair skies were none the less welcome because unexpectedly cleared as if providentially favoring the visitors.

The Worcester Local Union members, over 2,000 strong, were imbued with the spirit of their conspicuous motto, "Serve the Lord with gladness," for the great and small work of preparation and entertainment was accomplished patiently and with apparent joy.

Not less than 1,200 manufactories support a population whose tendencies have made this place renowned as a city of churches, over eighty in all, two-thirds of which show special interest in Christian Endeavor. Educational advantages are represented by Clark University and the Polytechnic Institute and other superior institutions. So the conditions offer large fields and abundant returns to inspired workers for Christ.

The Massachusetts Union at this eleventh convention also celebrates its eighth anniversary of organization as the consolidation of its forerunners, the Eastern and Western State Unions. After that step an enlarged work followed year by year in the appointment of district secretaries and superintendents of mission, temperance, Sunday school and junior work. With increasing work has come a growing membership, reaching today a large figure, almost 50,000, to which nearly 15,000 Juniors should be added. That 1,753 Endeavorers have joined the churches, 1,072 associate members become active, and 417 Juniors joined older societies are gratifying indications which the secretary, Miss A. G. Tillson, recorded for the year.

An entire session was occupied in the important business of getting started right, and the entertaining societies took this opportunity of assuring their visitors of a welcome through the mayor, Hon. A. B. R. Sprague, and Dr. A. Z. Conrad as a representative of the churches. Rev. F. E. Hamilton responded as heartily, and the president of the State Union, Rev. F. L. Goodspeed, raised the standard of Christian Endeavor before its zealous adherents in a masterly address on the three cardinal traits of Christian Endeavor—aspersion, ministrations and inspiration. At stated intervals the well-drilled chorus of 400 sang

their greetings, and the elaborate decorations showed a welcome all the time.

Unflagging attention was the response to the intense earnestness with which the entire program was followed out in a broad line of helpfulness for the inward and outward life of young Christians. Such addresses as: The Power of Youth, by Dr. Wallace Nutting of Providence, R. I.; Christian Endeavor Magnetism—Socials, Conventions and Services; The Power of an Audacious Faith, by Rev. Oliver Huckel; The Source of an Enduring Enthusiasm, by Rev. B. A. Greene; and Our Affinities—the Preaching Service and the Church Prayer Meeting, allowed no hearer to leave the hall without causes for new determinations in his personal life. Then the field of labor was opened to view through such subjects as Christian Endeavor in the Work of Missions, the Sunday School, the Public Press and Temperance, American Citizenship—forcibly presented at this opportune time by Dr. C. C. Hall of Brooklyn—and Armenia, an ardent appeal and thrilling tale of most recent occurrences in Constantinople, by Rev. F. D. Greene. It was extended by the telling words of Rev. Messrs. W. L. Tenney, S. B. Meeser and Dr. W. E. Barton on The Imperialism of Public Sentiment and of Rev. J. A. MacColl and Pres. M. E. Gates on The Imperialism of Christ's Command. It is needless to say that with the announcement of that list of speakers and topics Mechanics Hall groaned with the burden of magnificent audiences, and hundreds were turned away who were less fortunate than the early comers.

The Juniors and their superintendents were responsible, as always, for more than a house full during their afternoon. Their processional and elaborate exercises occasioned almost continuous applause, and the impression that they have joined the ranks of their elder brothers and sisters for good was constantly emphasized. Miss N. G. Jerome is the superintendent of the Junior work, and with her enlarged corps of efficient assistants she looks forward with great enthusiasm to another year.

The devotional services preceding every session were an uplift, the evangelistic efforts in different parts of the city were opportunities for growth in service, the district conferences, the open parliament and the "chip basket" were helpful periods for studying methods. After touching many public questions by the hand of "resolutions" and deciding that Rev. E. P. Farnham, of Salem, should act as president for the year and in Lynn next fall, the nearly 4,000 delegates began to pack up, thinking all the while that Worcester was in earnest when it invited them here and that Lynn will have to provide a still larger convention hall than we have ever had before. For Massachusetts Endeavorism is on the up-grade and what its altitude will be next year can only be predicted.

H. H. S.

A QUESTION OF COMITY AND MORE.

BY REV. R. M. TUNNELL, MANHATTAN, KAN.

Some time ago *The Congregationalist* published an editorial paragraph finding fault with the Presbyterians who have founded a college in, or near, Salt Lake City, to be a rival of the Congregational college established in that city several years ago. The paragraph was no doubt suggested by articles in *Christian Education*, the organ of the Congregational Education Society. I am fully persuaded that the complaint of the want of fairness of those Presbyterians in Utah is well founded. I wish to point out what I consider a far more unjustifiable and mischievous violation of Christian comity and an invasion of the rights of the Congregational churches of Kansas, not by brethren of another faith and order, but by the Congregational Education Society itself.

There are 183 Congregational churches in Kansas with a resident membership of 11,485.

These churches have one college, Washburn, founded thirty-three years ago, and one living academy. That Kansas colleges and academies must look to New England for endowment for many years to come is conclusively evidenced by the fact that our 183 churches gave only \$1,334 during the year 1895 for education.

Kansas churches have put themselves on record at a meeting of their General Association as emphatically opposed to the founding or support of more than one college in the State. The Congregational Education Society some twenty-three years ago declared itself as favoring the policy of founding one, and only one, college in each State.

Washburn College, in this the most prosperous year of its history, has enrolled only a few more than 200 students. It could, with its present buildings, equipment and teaching staff, easily take care of three times that number, and such an increase would bring the college to the end of the year clear of the alarming deficit that must annually be provided for by its board of trustees. As additional light on the educational situation it ought to be known that there are more than thirty colleges and universities in the State, enough, such as they are, for ten times our population and wealth.

In the face of these facts a new college was founded last year in Wichita, and it has actively entered New England to solicit funds to pay its debts, finish its building and endow it. The Congregational Education Society, without waiting to inquire whether this new college is approved by the General Association of Congregational Churches of Kansas, has pledged to it \$3,000 for the current collegiate year. The name of this new claimant on the bounty of the New England churches is Fairmount College. It is situated at Wichita, within thirty miles of three other living Christian colleges and in sight of the empty, but magnificent, buildings of Garfield University and Wichita University and the foundation stones of John Bright University, a graveyard of universities.

The veteran friends of Christian education, who long ago published to the world their creed of "One Congregational college for Kansas," appeal to the benevolent men and women of New England first for aid for their one struggling college, Washburn; and, if this appeal cannot be responded to, we beg that they will not set up a rival to divide the already insufficient patronage of our college.

A serious question of comity is here presented. Mr. Tunnell claims that the Education Society, without consultation with the churches of Kansas, is aiding to establish in that State a second Congregational college, in addition to the one now under their care. It should be said, however, in order to make the situation plain, that the General Association of the State has indorsed the institution referred to, as an academy or institute, and Mr. Tunnell himself, when he had charge of it a little more than two years ago, published a letter in which he said that "there is no better point in Kansas for a first-class college," and that "a first-rate college would have no rival in the territory tributary to our city." Our Western brethren have different ways of looking at these things. We are informed by the secretaries of the Education Society that the only action on record relative to its policy in this matter is the following by-law: "No such application [for aid to a college] can be approved by the society so long as it has upon its list another college in the State." It must be distinctly understood that we do not propose to discuss, nor to open our columns to the discussion of, the merits of Fairmount College. The points at issue, so far as we are concerned, are simply these: whether the Education Society ought to plant colleges where the churches of the State do not wish, or have not expressed any wish, to have colleges, and whether the society is wise in attempting to plant more than one college in any State.

We believe that no second college ought to be planted or aided by the society in any State, at least till definitely requested to do so by the churches of that State. And we have long been convinced that schemes to plant small colleges with gifts from the East in order to increase the local values of land have done much mischief to the cause of higher education in the West.—Eps.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 16.

Mrs. Kellogg, secretary of the Woman's Home Missionary Association, presided, and selected 1 Chron. 5: 20, as giving direction to the thought of the hour: "For they cried to God in battle, and he was entreated of them; because they put their trust in him." Among the subjects for prayer Mt. Holyoke College was mentioned and its recent fiery trial, Mrs. Gulliver leading the petitions in its behalf.

Mrs. Judson Smith gave some echoes of the meeting of the American Board, especially the woman's meeting.

It was an interesting coincidence that the calendar topics for the week, selected and arranged a year ago, all had reference to Harpoot and the work and workers there, and that the topic for Wednesday, the day of Dr. Wheeler's funeral, was Euphrates College, the institution of which he was so many years president and which so filled his heart to the very end of his life. Mrs. J. K. Browne of that station, who remains with her children in this country while Mr. Browne has returned to Harpoot, gave extracts from recent letters and many interesting items from her associates. It is the custom in every mission station to speak of "the mission circle," but at Harpoot, just now, with so many of the missionaries in this country, they call themselves "the semi-circle." The girls' department of the college, in charge of Miss Daniels, is going bravely on in a double dwelling house, where the accommodations are limited. Miss Bush went to Arabkir and Malatia with the Red Cross agents and has done much relief work. Miss Seymour has also visited several outstations. To a missionary's recent question, "What news?" a native answered, "Nothing but fear," and Dr. Barnum says, "We are where we were before, in the secret place of the Most High." A native pastor who was in prison some distance from Harpoot was earnestly prayed for, at the request of his sister-in-law, in one of Mrs. Barnum's women's meetings, and it was afterwards learned that his release was accomplished at that very time. Mrs. Thompson led the prayer for all these workers and their work.

Mrs. Capron spoke of the deepening of spiritual life, and said that there was nothing mysterious in it nor any mysticism about it. God is not calling us out of the world but he is testing his own. Miss Shattuck and Miss Bush have had remarkable experiences. These are not so much days for enthusiasm as for obedience, straightforward obedience. She had sometimes learned as much from the prayers of her sisters as from any books. The tests often come in unexpected ways. We do not give the Lord time enough.

The sudden death of Mrs. William Gallagher, president of Hampshire County Branch, was tenderly mentioned. Mrs. Schneider had that morning discovered, in an Armenian restaurant in Boston, a Bible whose inscription showed that it was presented in 1866 by Dr. and Mrs. Wheeler to Mrs. Kate P. Williams. It is still doing good service after thirty years.

Attention was called to the annual meeting of the Woman's Board, to be held in Manchester, N. H., Nov. 4, 5, where many missionaries are expected, representing the work in Africa, Turkey, India, China and Japan. Miss Child will give an account of her missionary tour, and Secretary Barton of the American Board will speak.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 1-6. The Blessedness of Entire Surrender to God. John 15: 1-10.

"Unconditional surrender" was the word which flashed from General Grant's headquarters to the rebels under siege. "Unconditional surrender" is the message of the Bible from the time when Abraham was called to leave his home land and go forth as a pilgrim and a sojourner to the time when the Galilean fishermen left all and followed the new and wonderful teacher. Christianity is meant to be everything or nothing. Christ is the most exacting of masters. He deprecates any sudden, spasmodic, emotional commitment to him. He urges sitting down and counting the cost and after that the surrender of everything else. So we are to test our loyalty by asking if any other affection or interest of our life stands between him and us, and we must be willing to sacrifice even that unto him.

As to the blessedness of this entire consecration, any one who has seen it exemplified in our heroic missionaries, for instance, or in some life here at home which has been made pure and beautiful by long and complete devotion to Christ, needs no further witness. It is the amphibious Christians, as some one has called them, those who stand with one foot in the world and the other in the kingdom, that have the least satisfaction in their religious life. Indeed, a complete absorption in the world is almost preferable. God never opens the riches of his love to those who have not come to choose them above every earthly good. But when once admitted to that secret place it is then that one finds for the first time real joy and peace.

So much for the ideal side of our subject, but to attain this fullness of surrender is hard. We think we reach it at consecration meetings or in the solitude of our closets, but when we come out we find the busy world still has a big hold upon us. Our only safety is in a frequent and sincere reconsecration of ourselves, and in claiming and expecting each time more of the divine power. This is a prayer that we may well offer daily:

Thou hidden love of God, whose light,
Whose depth unfathomed no man knows;
I see from far thy beauteous light,
Only I sigh for thy repose;
My heart is pained, nor can it be
At rest till it find rest in thee.
Is there a thing beneath the sun
That strives with thee my heart to share?
Ah! tear it thence, and reign alone,
The Lord of every motion there.
Then shall my heart from earth be free,
When it hath found repose in thee.

Parallel verses: Matt. 8: 19, 20; Luke 14: 25-27; 18: 23; 22: 33; John 6: 67, 68; Rom. 8: 35; Phil. 1: 21.

THE CHURCH PRAYER MEETING.

Topic, Oct. 25-31. Modern Signs of the Holy Spirit's Power. Joel 2: 28-32; 1 Cor. 12: 1-13.

In making the work to be done for God appear practicable; in convincing men of the truth; in bringing Christians into unity of spirit.

(See prayer meeting editorial.)

An eminent divine with a peculiarly penetrating voice has lately sojourned at a fashionable summer resort. He is an early riser, and every morning his calls to the bell boy and his greeting to his neighbors were heard through the halls, driving away sleep. The other morning he received an affectionate epistle from his daughter, saying, "Please read Prov. 27: 14." The old gentleman, who enjoys heartily telling this incident, turned to his well-worn Bible and read a verse that was new to him. It was this: "He that bleareth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him." It is worthy of wider application.

Gleanings From Our Mail Bag.

MR. PUDEFOOT REPLIES TO HIS CRITIC.

I should like to say a few words and if possible answer the questions of Mr. Charles A. J. Marsh in *The Congregationalist* of Sept. 3. Mr. Marsh quotes from Hon. J. G. Blaine's statement in 1878: "If, as the most reliable statistics affirm, there are nearly \$7,000,000,000 of coin or bullion in the world very equally divided between gold and silver, it is impossible to strike silver out of existence as money, without results which will prove depressing to millions and utterly disastrous to thousands."

Mr. Marsh asks, "Was Mr. Blaine an ignorant man?" No, but silver as money has not been stricken out of existence. Silver is good money today, but it cannot be used as the unit of value. Mr. Marsh wants to know the mints in which all this silver is. I cannot inform him of the exact amount at each mint, but the United States Government has in coin and bullion about \$600,000,000; of this large amount about \$60,000,000 are in circulation. In 1870 we had a population of 38,000,000 with a total money supply of \$722,868,461, or a per capita supply of \$18.73, but none of this was coin except a few millions of gold on the Pacific coast. In 1895 we have 70,000,000 of people and a total money supply of \$2,398,200,534, or a per capita supply of \$34.32, of which over one-half is gold and silver in about equal proportions. So that instead of a contraction there has been a steady expansion of coin, and in regard to silver the government has coined more silver dollars in the last few years by many millions than it had in all our history. In 1873 the world produced 4,650,000 ounces of gold and 63,267,000 ounces of silver. In the United States we produced, in 1873, of gold 1,741,500 ounces and of silver 27,651,000, making the world's production of silver at a ratio of 13.61 to gold. In 1893 the world's production of gold was 7,000,000 ounces, the silver 166,092,000 ounces. In the United States we produced 1,739,300 ounces of gold and 60,000,000 ounces of silver, making the ratio of the world's production of silver 21.83. Now it is evident that silver increasing at this rate cannot be made the unit of value in any one country. It is a fact that when the Government bought 2,000,000 ounces a month silver declined in value and when this was increased to over four millions a month it still declined.

Mr. Warren L. Noyes says I misrepresented the silverites. I only took them at their own words, sixteen to one. They want sixteen ounces of silver to be valued as much as one ounce of gold, when it takes nearly thirty-two ounces to buy the ounce of gold. Now there is one thing the Government cannot do, that is, create values. Government can state the value of a piece of silver or gold but cannot alter its value. All history proves this international law is not so strong as natural law, and the law of supply and demand is a natural law. There is plenty of money in the country to do a far larger business than we are now doing, for nearly all business is carried on by checks, which are better than coin so long as we have confidence in the check, that is, that if at any time we wish gold for it that the gold will be forthcoming. Now a gold dollar may be melted, cut to pieces, ground to powder, and yet its purchasing power remains undiminished the world over, but once cut up or melt your silver dollar and you can get but half its value in any commodity. Now if the silver man is honest he must be willing to put into a silver dollar a dollar's worth of silver, just as we put in a dollar's worth of gold into a gold dollar.

So far as the fall in prices is concerned, that ought to be a matter of rejoicing, or why does the farmer's wife go to town on bargain day, and why does the farmer use a combined mower and reaper if not to produce a result

at a less cost? What has man been trying to do through the ages but to lessen the cost of production? To make the earth yield her increase he will send as far as Egypt for mummies of kings and cats in order to fertilize his fields and then, when a bountiful harvest is the result, inevitably the price must fall. We understand well enough that great crops lessen prices. Why not understand that a large increase of silver ore must lessen its price? Mr. Marsh seems to make merry over my idea of free silver. Well, if it is not to be free, how am I to get any of it any easier than I do now, and if I can get it easier by what alchemy is it to be made more valuable when I do get it? No, no, friends! Be sure there is only one way and that is by hard work. Don't be led astray by the "dollar of the daddies"; they had no silver dollars, for silver was worth too much and found its way to the smelting pot as fast as men could get it.

FREE COINAGE NO PANACEA.

The article in *The Congregationalist* of Sept. 2, entitled *Silverites Misrepresented*, contained several statements that disclose an ignorance of certain facts with which every voter should be familiar if he wishes to vote intelligently at the coming election. While the writer is correct in saying "that no party advocates the substitution of silver for gold as a standard of value," the free coinage of silver at 16 to 1 would inevitably bring the country to a silver standard, a result which I think the free silver leaders wish to bring about. The talk about bimetallism on the stump is designed to throw dust in the eyes. They know that bimetallism cannot be successfully established in the manner proposed.

In regard to the double standard of value, the history of coinage in this country shows the impossibility of maintaining two standards any length of time. The law of 1792 established the double standard, and as long as the relative value of the two metals remained at the ratio of 15 to 1 it worked all right, but in a short time gold increased in value, and as a result went out of circulation, and silver became the actual standard of value and so remained until 1834, when the ratio was changed to 16 to 1, with the result that silver, being undervalued in the law, disappeared from circulation and gold became the standard of value and has so remained ever since. All this wild talk about the demonetization of silver in 1873, and the attempt to trace all our troubles to that act, is deprived of all sense and meaning in the light of the real facts in the case.

The law of 1873 establishing a gold standard was simply a recognition of a condition that had existed since 1834. An interesting fact in this connection is that Senators Stewart and Jones both made strong arguments in favor of the gold standard at the time the law was passed. It seems a little odd to hear people lamenting the demonetization of silver when we have \$600,000,000 in circulation at the present time, either as coin or silver certificates.

To attribute the hard times, fall in prices, etc., to the demonetization of silver is a mistake. These things can be more logically accounted for in other ways. There is not much doubt but that the present business depression is caused by this agitation of the silver question. Bad as the present condition is, it would in all probability be infinitely worse if the free coinage of silver at 16 to 1 should become an accomplished fact. c. a. b.

A PLEA FOR THE OLD BIBLE.

In a recent issue of *The Congregationalist* Prof. Irving F. Wood of Smith College has an article entitled *The Adult Class and the New Bible*. I have looked eagerly in later issues for comments on the article by some older

and abler man who believes in the old Bible. None appearing, I beg for space in which to speak a word for a large class of young ministers, who have passed through the fiery trials of higher criticism of seminary life, and live to hold to and preach the old Bible.

After three years of life and study and experience outside the halls of criticism, the conviction has deepened upon me that there is no "new Bible" save the one the newly converted man finds when he opens the old mother's Bible. That is new to him—precepts, promises, prophecies, grace and love—all new from cover to cover. He learns for the first time that there is a "thus saith the Lord" running through the book from start to finish. Would any one have this Bible—a God-speaking book in every page—robbed of its power over the soul and made a doubtful book? And yet this is one of the most serious charges against the "new Bible." A young man full of zeal for God and love of the Bible, when led into the fog of criticism, making a "new Bible," feels his zeal cooling and his love dying.

The atmosphere of higher criticism is not healthful to the faith that works by love. It is not a matter of speculation or guesses that the German, English or American schools of critics have had, and still have, a paralyzing effect upon the faith of many a man who enters our seminaries. It has the same effect that the reduction of temperature has upon some animals—makes them sluggish and lifeless. Who among this generation of theological students has not witnessed this deadening effect of criticism upon the spiritual life of seminary friends. It is not a "new Bible" we want, but the old God-filled Bible. Not a Bible of which we are not quite sure whether this or that passage is the word of the Lord or no, but a Bible in which there is not a book, nor a chapter, nor a sentence which did not proceed out of the mind of God and hence profitable, according to 2 Tim. 3: 16. We need a Bible about which we can say positively when we read from the pulpit, whether we read in Genesis, or Daniel, or Jonah, or the Gospel of John, or Hebrews, "Thus saith the Lord Almighty."

A large number of young men in the ministry, and others just entering upon those sacred duties, feel profoundly that it is not the bible of the German school of critics, neither is it Dr. Driver's bible, nor Dr. Briggs's bible, etc.—fallible books, properly written without capitalization—they want to study and preach. They want the good old Bible of Spurgeon, of Miss Havergal, of F. B. Meyer, of C. H. M., of Joseph Cook, of Dwight L. Moody. And they regret exceedingly that this latter Bible was not even introduced to them in the seminary in the course of study, while on every hand they had somebody's "new bible" thrust upon their attention or given them for study.

We hear much and read much, these days, about the ministry being full, crowded, in fact. Hundreds of preachers without pastorates! Why is this, with the whole heathen world crying with a mightier Macedonian cry than Paul heard? One of the reasons for this alarming condition is, preachers have a Bible that is without authority. The hundreds of men without pastorates have no gospel for the heathen and no gospel for the small, weak churches at home. They have a gospel for revenue only. And all this simply because they have no Bible which commands them as the audible, mighty voice of God to "go preach," no Bible that stirs their souls to their very depths, so that with fear and trembling they say, "Woe is me if I preach not the gospel."

Old Bible preachers do not want any "new Bible" taught their adult Sunday school classes. They are too anxious to keep all skeptical rot away from their people.

C. W. GREENE.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 26, at 10 A. M. Address by William Lloyd Garrison. Subject, The Ethics of Taxation.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

WORCESTER SOUTH CONFERENCE, Sutton, Oct. 28.

WORCESTER CENTRAL CONFERENCE, Piedmont Church, Worcester, Oct. 27.

WORCESTER NORTH CONFERENCE, Hubbardston, Oct. 27.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its seventeenth annual meeting at Berkeley Temple, Boston, on Wednesday, Oct. 28, at 10.30 A. M. and 2 P. M. Among speakers will be Misses Miriam E. Means, Mrs. J. D. Kinchbury, Mrs. M. I. Fuller, Miss Nathalie Lord, Miss Lilla V. Davis, Mrs. J. W. Danielson, Mrs. C. L. Goodell and Rev. W. G. Pudefoot. An inexpensive lunch will be served. A full attendance is desired.

WOMAN'S BOARD OF MISSIONS will hold its twentieth annual meeting in the Franklin Street Church, Manchester, N. H., on Wednesday and Thursday, Nov. 4, 5. Morning sessions at 10; afternoon sessions at 2. Addresses are expected from missionaries from Africa, Turkey, India, China, Japan. Reports of the home and foreign departments of the work will be given, also an account of the visit of the home secretary to mission fields. It is hoped that reduction of fares over New England railroads will be secured, of which notice will be given later.

ABRIE B. CHILD, Home Secretary.

FALL STATE MEETINGS.

Idaho,	Boise,	Oct.
New Mexico,	Albuquerque,	Oct.
Utah,	Ogden,	Nov. 9.
Alabama,	Shelby,	Wednesday, Nov. 11.
Connecticut Conf.,	Winsted,	Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House. Chicago office, 153 La Salle Street. Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary. Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former West Cong. B. O. J.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Chicago office, 153 La Salle Street, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1896.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to E. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

At least four among the most important Congregational churches have called pastors within the last few days. In all these cases strong men, trained in our own denomination,

have been invited to fill places requiring great wisdom and devotion—men who have shown their fitness for such places by years of faithful service. Dr. George C. Adams of St. Louis possesses exceptional gifts for harmonizing the elements in the First Church, San Francisco. Its existence has been seriously imperiled of late, but it can, we believe, be restored to its former prosperity and historic place. Union Church, Boston, fronting downtown conditions, looks to Rev. S. L. Loomis, who has not only embodied the fruits of long study in his book, *Modern Cities*, but as Dr. Meredith's assistant in Brooklyn and as a pastor in Newark has coped successfully with such conditions. Union Church, Worcester, seeks Dr. Tuttle. In addition to a fruitful experience in general pastoral work he has gained in a college pastorate. Mr. Ramadell's youthful enthusiasm and energy have borne good fruit at Gardner, and Pilgrim Church, Cambridgeport, is ready to avail itself of such capacities. It were greatly to be desired that all our churches would choose as wisely.

One use of adversity is to show us our impotence without God. A revived California church, venturing to call a pastor in these troublous times, defines its position as "without debt or missionary aid, not self supporting, but leaning on the Everlasting Arms." Such frank acknowledgment of dependence nerves the human arm to do its utmost, while leaving the outcome with the Almighty.

The report of the Oregon Association shows that foreign missions had a fair share of attention. Yet that State is not represented in the corporate membership of the American Board, its contributions being too small to entitle it to such representation. Will not Oregon give more than \$300 to foreign missions the coming year?

We have to record an instance in Oregon in which Free Masons seem to have outdone a religious denomination in fraternal courtesies to a Congregational church.

Such good connections as were made at a recent change of pastorates in Michigan leaves no long, tedious months or years of uncertain expectancy or failing enthusiasm.

One could hardly ask a better record than that of the church in Iowa City in which, during the last nine years, no communion has passed without accessions.

Many ministers would like to know the secret of that Iowa pastor's continued power to satisfy his flock after thirty years' service. Perhaps his willingness to relinquish his hold upon them serves only to strengthen it.

What wonder that optimism "predominated" with such good reports at the California State meeting.

An illustration of the power of the church to mold the life of a community is furnished in a Chicago item.

Evidently the new church in New York city is to be a staunch supporter of missions.

A Baltimore church has the right idea in reaching classes who need its help.

THE BOSTON YOUNG MEN'S CONGREGATIONAL CLUB.

Feeling the lack of fellowship and knowledge of each other, and desirous of developing denominational *esprit de corps*, a group of young men in the churches of greater Boston have organized the Young Men's Congregational Club. Notwithstanding the existence of several clubs of Boston Congregationalists, they believe that there is room for another which will give younger men an opportunity to become members, and encourage them in promoting their own and the denomination's welfare. A constitution has been prepared and adopted after thorough discussion. The following officials have been elected: president, Morris A. Hall, Brookline; vice-presidents, George B. Graff, Newton, and George P. Morris, Boston; secretary, Henry H. Stickney, Chelsea; treasurer, E. A. Lamson, Roxbury; and Louis L. G. de Rochemont,

Chelsea, auditor. The chairman of the social committee is Mr. H. T. Abbe of Dorchester, and the chairman of the membership committee is Mr. W. Fred Berry of the Congregational Bookstore, 1 Somerset Street, who, in behalf of the committee, will welcome applications for membership. The first meeting of the club will be held Nov. 11.

This, so far as we know, is the first club of its kind in our denomination, but the young Baptists of Boston have had a similar organization for several years, and it has flourished and greatly benefited all concerned. If the club can keep its membership within reasonable limits so that fellowship can actually develop through real personal knowledge of the several individuals; if physical food can be made secondary to mental and spiritual provender; if the talent within the club can be developed and relied upon, and imported speakers be the exception and not the rule, the club will do a work much needed. Needless to say we wish it "Godspeed."

CLEVELAND FELLOWSHIP.

The opening of a new church year brings unusual activity in the Cleveland Congregational churches and occasions for renewed expression of the fellowship which is uniting us more closely every year.

The installation of Rev. E. S. Rothrock, Sept. 29, was of rare interest, and the two hours' keen and kindly examination, in which all the members of the council joined, was intellectually and spiritually stimulating. After a year and a half of faithful work, Park Church installs him with great affection. Though four other denominations have located in the immediate vicinity since this Congregational church was organized, it is doing thorough work for the community.

The following Monday the monthly Ministers' Meeting was made an all day gathering in the new and beautiful Trinity Church. Pastors brought their wives; the Trinity ladies served an excellent dinner for a small fee, inviting many of their own members also to dine with the guests. The morning and afternoon sessions were full of spiritual power. Rev. E. S. Rothrock reviewed Andrew Murray's *Spiritual Life*, and other subjects were Church Finances, Woman's Work in the Church, and The Power of the Church over Society and over Souls.

Irving Street Church has just celebrated its forty-fifth anniversary. It existed many years as a Bible Christian church, but became Congregational in 1884. About four years ago it seriously considered removing from its present location, which is now occupied largely by Jews and Roman Catholics, but a council advised its remaining, although scarcely any of its members now live in the vicinity. Under the present energetic young pastor, Rev. J. A. Davidson, who graduated from Oberlin Seminary in 1895, the church has become independent of the H. M. S., has taken on new life and hope in all its departments, and is ministering most effectively to its own community. The anniversary celebration extended through several days, former pastors were present and the church takes fresh courage for its work.

Union Church has celebrated its tenth anniversary with a week of fellowship meetings, inviting all its sister churches. In the ten years it has grown from eleven members to over 200, and has erected an attractive frame building, which is now too small for its growing congregation and Sunday school. Rev. E. E. Scovill, now in Chillicothe, was pastor for eight years and did effective work. Rev. C. H. Lemmon, the present pastor, is building wisely on the foundations so well laid, and the church maintains an aggressive evangelistic spirit and is a great power for righteousness in its community. It is not yet independent of the H. M. S., but is a striking illustration of the wisdom of generous home missionary aid to struggling enterprises in growing suburban neighborhoods of great cities. I. W. M.

GOOD BITS FROM WESTERN MICHIGAN.

A season of remarkable fertility draws to a close and the husbandmen are harvesting more grain and fruit than was ever known in the peninsula State. In Grand Rapids alone over \$1,000,000 have been paid in cash to the farmers for peaches. Prices have been low, but the abundance of every product goes far to make up the difference.

Michigan farmers are not asking for "repudiation" and are liable to meet that accusation against them with an emphatic protest in November. Our ministers and people are nearly a unit for sound money, and the idea that Michigan is a doubtful State on this issue is ridiculous to those who live here. But political interest absorbs our attention. In spite of good advice from "the wise and prudent," the issue creeps into sermons and prayer meetings, and mass meetings and torchlight processions are better attended than the midweek conference.

Notwithstanding the unrest of four years, our churches have prospered, and their constituents have mutually bravely borne their burdens. Just now quite a few fields are vacant and a larger number of pastors are seeking settlement.

In the midst of political conflict the temperance question has not been forgotten, and the Anti-Saloon League, in which men of all belief may combine, has been formed, the State convention at Lansing being an occasion of great interest and apt to have far-reaching results in the way of aggressive and united efforts to gradually abolish the saloon. In this effort our ministers are taking a worthy part.

Olivet College opens with an increased number of students and a strengthened faculty and looks forward to the best year of its history. President Rodger of Benzonia conducted an interesting summer school and is making vigorous efforts to put that college upon its feet after a discouraging history. Superintendent Warren goes up and down the State, cheering the home missionaries with his unflinching optimism and wise counsel. Up to the present time there has been a slight decrease in the gifts for home missions, but this is more than matched by a large decrease in expenditures, and but for the failure of a bank which held over \$1,100 of our home missionary deposits the work would be in better shape than ever before.

D. F. B.

FROM THE HAWKEYE STATE.

Iowa's semi-centennial celebration at Burlington, lasting eight days, was an imposing and inspiring gathering. Dr. H. W. Thomas, once a pastor at Burlington, preached an appropriate sermon Sunday, and able addresses were given each day by leading men and women of Iowa. The achievements in moral and educational lines were made particularly prominent, though the material prosperity of the State was not overlooked. Iowa is justly proud of what she has accomplished in a half-century.

In the death of Rev. Harvey Adams the famous Iowa Band has lost its oldest member. He was a man of power, and for more than forty years wielded a great influence in the State. For several years he has lived in retirement at New Hampton. His presence in that church was a benediction to both pastor and people. Three of the band—Drs. A. B. Robbins, Ephraim Adams and William Salter—still remain with us and are active in every good work.

Good Dr. A. L. Frisbie has just celebrated the twenty-fifth anniversary of his pastorate in Des Moines with exercises full of interest. The people of Plymouth Church showed their appreciation of the work of Dr. Frisbie and his estimable wife by substantial gifts. When the pastor began his work there the church had a membership of only 169; now the enrollment is over 600. It has made its power felt, not only in the capital city but throughout the State. A goodly number of the neigh-

boring pastors were present at the celebration to extend their hearty congratulations.

Dr. E. S. Hill recently preached a sermon commemorative of his thirty years in the pastorate. Those who know him intimately do not wonder that he abides with the same people so long. A brief quotation from the sermon reveals the spirit of the man: "I might say in Paul's words, 'It is my heart to live and die with you'; and it is in my mind to die somewhere else if that is best for you. I have no charges to make against this church and no complaint against the community. When the time comes for the younger man who is coming to come, I hope to go without a bitter thought."

Not all our pastorates are so long, and the value of a pastorate cannot always be estimated by its length. Rev. E. A. Berry has taken up the work at Cedar Rapids and is pushing it with vigor. Rev. Mahlon Willett at Decorah and Rev. O. H. Holmes at Cresco have won the hearts of the people, and the outlook in those fields is bright. Rev. F. J. Douglass has closed a successful pastorate at Ames, and Rev. H. Paul Douglass has been called to succeed him. Rev. N. F. Douglass has just begun work at Eagle Grove. The Douglass clan is numerous and the churches are all the stronger thereby.

The cause of education has not suffered so much by the hard times as some other things. The people feel that an education is not a luxury, but a necessity. The English-German College at Wilton and Tabor College are moving forward. Iowa College has a Freshman Class of 119, the largest in the history of the institution. The work in all departments is pushed with vigor. In this connection it is worthy of mention that one board of education has decided to burn corn as fuel the coming winter. It is claimed that corn at ten cents a bushel is cheaper fuel than coal at the present price.

To say that the last session of the Dubuque Association was a stormy one would be to state the case very mildly. The request of the Bay Conference that the Dubuque Association rescind its former action concerning the case of Dr. C. O. Brown was read. A motion was made that the request be laid upon the table. Some felt that this would be the best thing to do if it would put an end to the whole matter. One of the venerable fathers of the association took the position that the Dubuque Association had done wrong in its former action and that the proper thing to do was to rectify the wrong. After a long and acrimonious debate the motion to lay the request upon the table prevailed by a decisive majority. Dr. C. O. Brown was present and at once presented a written request to be received into membership. Then the storm broke out afresh. Several of those who voted for the other motion were not in favor of receiving Dr. Brown into membership. Twenty-two voted in favor of the motion to receive him, and seventeen against it. This association allows each church four delegates besides the pastor. It has thirty-two churches and twenty-five ministers on its roll. A full representation of the association would give it over 160 votes. Thirty-nine votes only were cast. Of the twenty-two votes cast for receiving Dr. Brown into membership, sixteen came from the two Dubuque churches and the church at Strawberry point, of which Dr. Brown's son is pastor. The matter did not stop at this. When it came to correcting the minutes the point was made that the vote to receive Dr. Brown into membership was illegal because the constitution requires a candidate for membership to be a "regularly ordained minister, living within the bounds of the association and presenting credentials of good standing." A motion was made to strike out that portion of the minutes relating to Dr. Brown's election. The moderator refused to put the motion. The mover then appealed to the house and the moderator refused to put the appeal.

A good deal has been said in Iowa about the "small" conference on the Pacific coast that suspended Dr. Brown. The above record shows how small was the vote which assumed to restore him to standing in the ministry.

W. W. G.

NORTHERN CALIFORNIA ASSOCIATION.

During the first week in October this association gathered in Sacramento—its fortieth session. The first meeting was held in this same place in 1857, and altogether at seven different times this city has been the meeting place. Only four of those present at the inception of Congregationalism were with us on this occasion, one of them, Rev. T. H. Warren, having called to order every meeting of the body.

The opening sermon was by Rev. William Rader on The Deepening of the Spiritual Life, a clear presentation of the means at hand. Then organization was effected by the choice of Rev. G. B. Hatch as moderator and Judge Sawyer of San Francisco as assistant. Rev. H. E. Banham and Rev. William Butler acted as scribes.

The program presented such subjects as Truths Needing Emphasis Today, Effective Methods of Christian Service, The State of Religion in the Churches and Our Resources of Power for Christian Service. They were handled in a masterly manner and an optimistic spirit predominated. Institutional methods so long as rightly used were commended, and especial interest was attracted by an experience of getting men to work through the Brotherhood of Andrew and Philip. A new feature here was the method of reports from the churches. A narrative was prepared, including considerable detail. The twelve months have been full of interest, but finances have, of course, been in some instances difficult of management.

Due recognition was given to our noble band of women and an afternoon hour full of interest was enjoyed with them. The president, Mrs. Williams, made unmistakably plain the relationship of the union to the churches. The Woman's Board of the Pacific, Mrs. Jewett, president, gave us an Oriental Symposium with costumes, and introduced Miss Perkins of India. At other sessions the C. S. S. and P. S., the C. C. B. S., the A. M. A. and the American Board were heard from. Then followed Rev. C. R. Brown, Boston's late gift to Oakland, who captivated all hearts by his first words before his California friends.

An evening was devoted to home missions. Superintendent Harrison reported 310 conversions and 746 additions to the missionary churches. Then Rev. W. C. Day from the "Mines of Calaveras," Rev. G. A. Jasper from the "Redwoods of Humboldt," and Rev. H. H. Cole from the "Mountains of Trinity" gave graphic descriptions of work wonderfully blessed. Mr. Cole aroused especial interest as he related how Weaverville—one of his parishes—after a score or more years of dependence, had, in the twelve months of his labors, relinquished \$300 aid and assumed self-support, and had shared with the community in contributing over \$1,200 for a "temperance spa."

A children's hour was conducted by Rev. E. S. Williams, and at a social hour toasts were given on Pomona College and Belmont School, Pacific Seminary, and of the unbounded hospitality of Dr. Hoyt and his flock.

OCCIDENT.

THE ASSOCIATION OF OREGON.

Forty-three out of the fifty-six churches in the State were represented by 123 pastors and delegates at the forty eighth annual meeting in Hassalo Street Church, Portland, Sept. 29, 30. Rev. C. H. Curtis is the pastor. Rev. J. L. Herschner of Hood River was elected moderator and Rev. R. C. Brooks of Eugene, clerk.

The narrative of the churches, by Rev. Daniel Staver, the registrar, placed before the association the results of the previous year in a

graphic manner. Good work has been accomplished throughout our borders. Reports from forty-two churches were given.

Superintendent Clapp's report of home missions made hearts burn at the story of self-denial and moral heroism of many missionary workers. An earnest plea was made for greater self-sacrifice by church members in behalf of those less favored. The report of Superintendent Rowley of the Sunday School Society was also a stirring one. It had been his business and that of his helpers to pioneer the way into frontier settlements, largely in the mountainous regions of the State, particularly in Lane, Douglas and Klamath Counties, and 102 Sunday schools had been organized. The association sermon, by Rev. H. L. Bates, was distinctively of a high order in its way. His subject was *Faith in With God's Plan*; text, "Thy kingdom come."

Two new pastors were introduced—Rev. R. C. Brooks, son of Rev. Dr. W. M. Brooks, late president of Tabor College, Iowa, recently called to the church at Eugene, and Rev. A. W. Ackerman, late of Sheffield, Ill., who has just come to the First Church, Portland. In these new men it is already evident that the working, aggressive force of Christianity in the Congregational order has been greatly strengthened.

Among the papers presented which aroused vigorous discussion were the following: The Opportunity of the Church in Solving Present Day Problems, by Rev. J. W. Cowan, D. D., of Oregon City; Denominational Comity or Competition—Which? by Rev. F. W. Parker, Pendleton; The Attitude of the Ministry Towards Temperance Reforms, by Rev. R. C. Brooks. The temperance discussion resulted in the passage of a resolution instructing the standing committee on temperance to make a careful study of the issues involved and report a specific plan of action, to the end that all moral forces in the community might be united against the common enemy.

No hours in these meetings are more inspiring than those given to the Woman's Home Missionary Union and the Oregon Branch of the Woman's Board of the Pacific. At the first an appreciative tribute was given to the memory of the late Mrs. G. H. Atkinson, then a paper was read by Rev. H. A. Schauffler of Cleveland, O., on *A Great and New Work for Congregational Women*. In the past year \$542 were raised. The principal address at the Woman's Board meeting was given by Rev. J. E. Walker on *The Work in China*, where he has been in mission work since 1872. He is a native Oregonian, born in 1844, and the son of Rev. and Mrs. Elkanah Walker, missionaries of the American Board in 1838. The branch raised \$305 last year. The claims of the C. C. B. S. were faithfully presented by Rev. H. H. Wikoff, coast secretary.

Among the resolutions adopted was one pledging greater activity in supporting Pacific University at Forest Grove, now entering upon its forty-fourth year. This institution, without a superior on this coast, is the distinctive outgrowth of the early missionary labors here. The amount needed—\$100,000—to make Dr. Pearson's offer of \$50,000 available has not yet been raised, but the matter is being vigorously pressed and success will surely follow.

A plan for the creation of a Ministerial Relief Fund was adopted. The trustees of the Oregon H. M. S. will be the corporate body. The association for 1897 will be held with the Riverside Church, Hood River.

G. H. H.

THEOLOGICAL SEMINARIES.

Andover.

The Society of Inquiry held its annual reception to new members Oct. 14, at the house of Professor Taylor. Addresses were made and Professor Churchill gave enjoyable readings.—The class in exegesis with Professor Moore and Dr. Torrey will study certain portions of the text of the Old Testament.—The Seniors have elected Mr. B. G. Mattson president and Mr. A. V. Bliss secretary.

Hartford.

A beginners' and an advanced class in German have been formed under Prof. Otto Schlatter.—The first meeting of the missionary club was held last Wednesday.—The general exercises were omitted last week.—The officers of the Junior Class are E. Trefethren, president, J. H. Gaylord, secretary and treasurer.

Yale.

The Leonard Bacon Club held its opening debate last week Wednesday in Marquand Chapel. The subject was: Resolved that the Minister is Justified in Acting as a Party Man in Politics.—Rev. B. M. Wright of the Senior Class has been installed pastor of the Congregational church at Orange.—Among last week's lectures was that of Dr. Wilhelm Doerpfeld of Athens on *The Theater of Dionysius*.—Messrs. Lynch and Short of the Senior and Messrs. Fraser and Ferris of the Junior Class will attend the A. M. A. meeting in Boston.—The opening address of the annual course by the Missionary Association was given last week on Monday by Rev. G. A. Hood of the C. C. B. S.—Messrs. Wallace, Baker, Faulkner, Ashjian and Riley of last year's Graduating Class have returned for further study.

Oberlin.

Professor Bosworth is engaged for the month to address the men's meeting of the Y. M. C. A. at Cleveland Sunday afternoons.—Prof. G. F. Wright represents Oberlin at the Princeton celebration this week.—Rev. Elizabeth T. Howland, for nearly three years pastor of the church at Napoli, is in attendance at the seminary. She comes warmly commended by her church and association as having been more than usually successful in her pastorate.—The Finney Society, a literary club maintained by the students of the English course, has resumed its regular meetings. The men of the Slavic Department are organizing a similar club.

Chicago.

Professor Taylor was at the Wisconsin State Association.—Professor Paeth gives an enthusiastic report of our German work in the Dakotas.—Professor Mackenzie addressed the working men's meeting at Chicago Commons, last week Tuesday, on *How America Appears to a Briton*.—Last Thursday afternoon Rev. H. Fay Mills spoke before the students on the Armenian Atrocities. A collection of \$46 was taken.—Friday evening the annual reception was given to the Junior Class. Speeches were made and Professor Paeth recited four German poems of his own.—Saturday afternoon the Inter-Seminary Economic Club, which meets fortnightly, resumed its work with the subject *Social Extension of Christianity*.—Sunday Professor Chamberlain, with instrumental and vocal musicians, helped inaugurate pleasant Sunday afternoons at Chicago Commons. He gave an address on *The Social Function of Music*.

Pacific.

Rev. G. B. Hatch of Berkeley has organized in his Sunday school a Bible Club for students in the University of California, and several of the seminary professors lecture one or more Sundays to them during the year.—The Students' Missionary Society has begun the year with large attendance at its meetings.—The students have begun their year's work in the various churches as visitors, teachers, prayer meeting and C. E. workers.

CONFERENCES AND ASSOCIATIONS.

MASS.—Andover Conference met Oct. 13 in Dracut. The church is among the oldest in the conference but it has never before entertained the body. Much interest was felt in the matter of admitting the rival delegates from the two bodies claiming to represent the First Church, Lowell, but as the conference is expressly forbidden by its constitution to exercise judicial power, it was voted to enroll the delegates of the body worshipping in the meeting house of the First Congregational Society; and the following report of the committee on credentials, after deliberation, was also passed: "In addition your committee find a list of delegates consisting of pastor, Sunday school superintendent and five delegates from the First Trinitarian Congregational Church of Lowell, and we recommend that this pastor, Sunday school superintendent and these delegates be admitted to act with and as members of this conference at this Dracut meeting." This action, of course, leaves the body worshipping in the meeting house with the First Congregational Society on the roll of the conference as before, and apparently recognizes, for the time being, the First Trinitarian Congregational Church, under the pastoral care of Rev. Mr. Kennigott, as a distinct body. The two conference subjects discussed were *The Church's Relation to Culture* and *The Prayer Meeting*.

The Essex South Conference met Oct. 14 at Lynn. The topics: *The Next Thing to Do—In Preaching, Evening Service, Prayer Meeting, Church Finance*, were presented in a series of suggestive addresses. The C. C. B. S. was represented by Secretary Hood, and the A. M. A. by Rev. Mr. Clarke of Tennessee, an effective preacher and singer and once a slave. Rev. F. D. Greene, secretary of the American Relief Commission, spoke in an instructive and thrilling way in behalf of the Armenians. A telegram was unanimously approved calling on President Cleveland forthwith to exact redress for property of American citizens destroyed in Turkey, and a generous collection was taken.

Suffolk North Conference, meeting in Somerville, Oct. 14, had as the leading subject *Revival in Our Churches*, with the sub-topics: *Blessings of Revival* (1) in deepening the life of believers, (2) in richer fellowship, (3) in fuller benevolence, (4) in reconciliation of sinners to God; *Revivals Biblical*; and *How Secure Revivals through Church and Pastor*.

The meeting of the Suffolk West Conference at Newtonville, Oct. 14, was marked by large attendance and strong addresses. The topics were: *Four Factors in the Religious Culture of Children—The Public School Teacher, The Sunday School Teacher, The Preacher, The Home*; *Wants—More First Class Young Men to Enter Our Ministry, Power in the Midweek Meeting and A Spiritual Dynamic*. The conference congratulated the church on the convenience and beauty of its new edifice.

ME.—Penobscot Conference held its semi-annual sessions at Burlington. Topics were: *The Church, Its Foundation, History, Mission, and Its Relation to Home and Foreign Missions and to Sunday School and Young People's Societies, Its Place in the Community, What Does It Stand For?* Rev. B. B. Merrill preached the sermon.

Piscataquis Conference met at Monson. The subjects were: *What Have the People a Right to Expect from the Pastor—In Preaching, in Pastoral Work, in Midweek Meeting, Sunday School and C. E. Work*. At the women's meeting 12 short papers from mission fields were given.

R. I.—The autumnal meeting of the Rhode Island Conference was held in the Plymouth Church, Providence. Twenty eight churches were represented, Rev. S. H. Woodruff had the threefold distinction of being moderator, the pastor of the church and chairman of committee of arrangements. The morning topics were: *The Work We Ought to Do, and How We Can Do It?* Responsive discussion followed the speakers. The afternoon theme was: *The Church, from the Standpoints of Its Business, Its Social, Its Educational, Its Moral and Spiritual Aspects*. Four laymen were the leaders, each with finely prepared addresses. The evening address on *A Moral Crusade*, by Rev. J. C. Alvord, was a fine closing. The fraternal greetings of the Free Baptists of the State were pleasantly presented.

O.—Grand River Association met at Rock Creek Oct. 6, 7. Rev. W. H. Morton preached a stirring sermon. The themes were: *The Value of the Church Service, The Open Secret of Church Success, The American Bible Society, The Sunday School Society, The Person and Work of Christ*.

ILL.—Chicago Association held its semi-annual meeting Oct. 13 with the California Avenue Church, Dr. D. F. Fox, pastor. The attendance was large. The program was well arranged and well carried out. The topics were: *The Preaching Needed for the Times, The Baptism of Spiritual Power, The Teacher and the Scholar in Sunday School Work, The Resources of Power for Christian Service as seen in the Devotional Life, in Personal Character, in the Word of God and in the Gift of the Spirit, and Missions*. Speaking on the last topic, Rev. J. H. Roberts of China, Rev. G. D. Marsh of Bulgaria and Rev. Mr. Smith of India begged the churches to rally to the support of the work and render further curtailing impossible. The evening service took the form of a symposium on *The Mission of the Church in Molding the Life of the Community*.

MO.—The St. Louis Association met Oct. 15, at Hyde Park Church. It was a helpful meeting, calculated to develop spiritual power. Dr. Adams, who in 15 years has seen so many pastors come and go in St. Louis, attended the Association for the last time before leaving for California. Warm words of fellowship and appreciation were spoken on all sides. Hearty thanks were voted to Mr. Dagald Crawford of Pilgrim Church for his kindness to Hyde Park Church in its recent financial distress.

S. D.—Yankton Association held its fall meeting in Wakonda. An able sermon was preached by Rev. W. J. Marsh. Papers were read on *Church Music, and Aids to Devotion in Worship*. The

claims of home and foreign missions and Yankton College also received earnest attention.

CLUBS.

MASS.—At the meeting of the Essex Club in Salem, Oct. 12, Dr. A. A. Berie of Brighton gave a well-considered and lively address on *Themes Fit for the Pulpit*, with sharp reflections on the present political and financial situation. A vigorous discussion ensued.

The Cambridge Club at its meeting last week considered *Crime and Punishment*. The speakers were J. W. Bailey, Esq., of the prison commission, Mrs. E. C. Johnson of Sherborn Reformatory and J. H. Scott, Esq., of Concord Reformatory. Present day and past methods of dealing with inmates of these institutions were outlined and discussed.

A good attendance marked the Newton Club's first meeting for the season, Oct. 19. The subject, *Training and Development of Our Youth*, was treated in admirable addresses by Miss S. L. Arnold, supervisor of Boston schools, who spoke on *The Moral Training*, and Rev. W. H. Davis, D. D., who spoke on *The Spiritual Training*. The report of the outlook committee by Dr. F. N. Peloubet gave interesting statistics as to the result of an examination on the facts of Christ's life used as a test in all the Newton Sunday schools. Of all the answers, 84 per cent. were quite right and 39 per cent. perfect.

The first meeting of the Worcester Club this season was held Oct. 12. The addresses were given by Dr. J. C. Berry, for 20 years a medical missionary in Japan in connection with the Doshisha University, who described the development of Japan and its missions, and Rev. W. W. Jordan on *Constructive Elements in the Work of Missions*. It is proposed to raise the membership limit of the club from 200 to 250.

R. I.—The Club of Providence and vicinity held its annual meeting Oct. 12. The address of the evening was by Rev. T. D. Anderson, D. D., of Providence upon *How Shall the Moral Culture of Our Schools and Colleges be Made More Effective?* His words were choice in thought and in rhetorical beauty. The annual report showed a present membership of 286, with a balance of over \$900 in the treasury. The election of officers placed as president J. F. Huntsman, Esq., and as secretary Howard W. Preston.

N. Y.—The New York Club at its meeting, Oct. 19, heard a discussion of *The Currency Problem*. The debate was opened by J. B. Walker, Esq., and President Schurman of Cornell, the former speaking for silver. The general attitude of the club as thoroughly in favor of the gold standard was apparent throughout.

O.—The Cleveland Club, by changing the date of its opening meeting, secured Secretary Judson Smith and Dr. A. H. Plumb as speakers on their way home from Toledo. The occasion was of rare profit with an inspiring message of courage as to the missionary outlook. Rev. and Mrs. A. W. Stanford and Miss Cozad of the Japan mission were also welcomed as guests.

MO.—The St. Louis Club held its fall meeting Oct. 15. The Civic Federation of St. Louis was discussed by the secretary, Mr. Walter Vrooman, by Rabbi Leon Harrison and Hon. R. G. Frost. It is interesting to note that Congregationalist, Jew and Roman Catholic were speaking together, and that men of all shades of political opinion and religious belief unite to purify the politics and better the government of the city.

NEW ENGLAND.

Boston.

The Ministers' Meeting in Pilgrim Hall last Monday was addressed by Rev. James H. Ross. His subject was *From a Log College to Princeton University*. He reviewed the history of the institution from its founding to the present time, speaking briefly of its more noted presidents and distinguished graduates.

Union. After the Friday evening meeting last week the church voted to call Rev. S. L. Loomis of Newark, N. J., to become pastor. He preached in this pulpit a Sunday in September with great satisfaction. He has been in Newark about six years.

Massachusetts.

AUBURNDALE.—An impressive service was that at the funeral of the veteran missionary to Turkey, Rev. Crosby H. Wheeler, D. D., Oct. 14. It was conducted by the pastor of the church, Rev. C. M. Southgate. A sketch of Dr. Wheeler's life and work was given by Dr. J. L. Barton, secretary of the American Board, and prayer was offered by Dr. E. E. Strong. There were present members of the Allen and Barnum families, Dr. Wheeler's asso-

ciates in missionary work for nearly 40 years. About 25 Armenians also attended, many of them former pupils of Dr. Wheeler. They were addressed eloquently in Armenian by Mr. Hachadoor Banalan, formerly a teacher in the preparatory department of Euphrates College and now laboring among his countrymen in Worcester.

WORCESTER.—*Union* has extended a unanimous call to Rev. J. E. Tuttle, D. D., pastor of the College Church, Amherst. The new edifice will be completed by Jan. 1.—*Pilgrim.* Following the recommendations of the pastor, the church has arranged to open the gymnasium with classes for men and women under the direction of a competent instructor.—*Hope.* The Brotherhood of Andrew and Philip has taken up the work of circulating the colportage library books published by Mr. Moody, giving special attention to the men in the fire department. They will also hold cottage prayer meetings about the parish during the winter.—*Park.* The pastor, Rev. I. L. Wilcox, preached a sermon, Oct. 11, appropriate to the fifth anniversary of his installation. During this time the church has built its new edifice at an expense of \$28,000, increased in membership from 130 to 220 and the running expenses have grown from \$2,000 to \$4,000 a year, also \$1,300 have been given in benevolence and over \$20,000 have been raised for all purposes. The pastor urged the enlargement of the Roll of Honor, which consists of those who pledge \$1 a month in addition to pew rents to meet current expenses.

SPRINGFIELD.—*First.* The annual meeting was recently held. Marked improvement was reported. The membership is 959, while the offerings for the year amounted to \$8,000. A feature of the year's work has been the large Sunday evening congregation, built up almost wholly through strong preaching. The salaried superintendent, Mr. Dixon, read a report advocating a thoroughly graded and up-to-date Bible school. This report created so much interest that it was repeated at the Sunday morning service.

HATFIELD.—After a pastorate of 20 years Rev. R. M. Woods has been given a leave of absence until April 1, to take a trip to India. He will visit his father-in-law, Dr. S. B. Fairbank of the Marathi mission, and his brothers-in-law, Rev. Messrs. Henry and Edward Fairbank, and other friends. Among the tokens of appreciation, Mr. Woods received from his people \$160 at a reception given Oct. 16 by the young people.

PITTSFIELD.—*First.* An assistant pastor, Rev. R. F. Calkins, was ordained and installed last Monday evening. He has been at work several weeks already, as the successor of Mr. G. H. Viney. Mr. Calkins has traveled abroad a few years, occupied a chair in Iowa College two years and taught at Yale for two years. He studied for the ministry in connection with his college course. His father, Dr. Wolcott Calkins, preached the sermon.

The pastors of western Massachusetts are about all back and at work again refreshed by vacations.—*Dr. W. V. W. Davis* of the First Church, Pittsfield, was at his cottage by the sea, Martha's Vineyard, and while he was away Rev. P. T. Farwell of Wellesley Hills supplied his pulpit. Mr. Farwell has many friends in this place who enjoy his occasional visits.

—*Dr. L. S. Rowland* of Lee spent his vacation on the Maine coast, in and about Portland.—A number of churches through the country are enjoying the pastorates of recent comers—Rev. Messrs. L. D. Bliss at Great Barrington, C. S. Rich at Stockbridge, W. L. Tenney at North Adams—and pleasant reports are heard of them all.

Maine.

SOUTH PORTLAND.—*Bethany*, organized two years ago, is one of the most promising new fields in the State. Its membership of 44 is constantly increasing. A commodious edifice, to cost over \$4,500, is nearing completion. The church, after giving to the limit of its possibility, called a council of the Cumberland County churches Oct. 7 to seek advice and financial aid. The council voted to ask each church in the conference to appoint a money-raising committee to aid in securing \$1,500 for the completion of the exterior and the vestry, where services will be held during the coming winter. Rev. C. E. Andrews, who takes this work in connection with his pastorate of the Free Church, Deering, has contributed chiefly to its marked success.

AUGUSTA.—Mrs. Emmons Blaine has placed in the church a memorial window for her late husband. It was designed by herself, the subject being the Twenty-fourth Psalm, the first, third and fourth verses of which surround the design. Excellent music has been furnished since Jan. 1 by a volunteer quartet choir, whose efforts are highly appreciated by the congregation.

PORTLAND.—*Second Parish.* At its annual meet-

ing, Oct. 8, the Ladies' Circle reported the large sum of \$1,239 raised during the year.—*Williston.* The Young Ladies' Mizpah Band held a social and missionary meeting Oct. 9. The city of Peking was illustrated in outline, and its various parts occupied by young ladies dressed charmingly in Chinese costumes.

WESTBROOK.—*Warren* has just celebrated its 27th anniversary. An increase of 16 was reported in membership the past year. The Ladies' Aid Society has been a valuable auxiliary in the fund for painting the edifice. There are two flourishing branch Sunday schools.

AUBURN.—The resignation of Rev. L. J. Thomas was received with sincere regret by the congregation over whom he has had charge for 11 years—a term longer than any other resident minister. He feels compelled to seek change and rest, and goes to Vinalhaven on the Maine coast.

BUXTON.—Rev. C. H. Gates retires after a faithful pastorate. He has had a long and useful ministry, being ordained in 1851 and laboring for a few years in Iowa before coming East. He has held two pastorates here.

LEWISTON.—*Pine Street.* There is good interest in all branches of work. The Sunday school is large and the pastor is organizing a class of young men.

ELLSWORTH FALLS.—The contract for the new building has been signed and work is begun on the cellar. The dimensions are to be 40 by 70 feet.

New Hampshire.

HENNIKER.—The church and community recently received a sad shock by the confession of the pastor, Rev. F. L. Allen, of conduct on his part which, though not criminal, was highly unbecoming a minister. The church took prompt action in excommunicating him, and will speedily call a council to dissolve the pastoral relation. Mr. Allen has been pastor for the last 12 years, and by his many commendable qualities had greatly endeared himself to a large majority of his parishioners as well as to others. For this reason this occurrence is much more to be regretted.

DUBLIN.—The resumption of religious services during the past season has awakened such interest that endeavors are being made for their continuance indefinitely. Rev. Lysander Dickerman, D. D., has supplied acceptably for 10 Sundays and left for his home, but others have continued services thus far and the outlook is promising. Members of C. E. Societies in neighboring towns have charge of the afternoon meetings. A Sunday school will doubtless be organized, and all the lines of church work taken up. A C. E. Society has already been formed.

ACWORTH.—A beautiful harvest service was held Oct. 11. The audience-room was tastefully decorated with fruits, vegetables and autumn leaves, and the choir furnished a special program. The Sunday school had an unusually large attendance. In the afternoon 10 members of the choir went, with the pastor, to hold a harvest service at East Acworth in connection with the Sunday school recently formed there. The interior of the school-house was made specially attractive.

WAKEFIELD.—The work of the church has moved forward steadily and successfully under the lead of the new pastor, Rev. G. M. Hamilton. He begins his second year auspiciously and with hopeful courage. After meeting all financial obligations in the shape of current expenses, \$73 have been contributed for benevolence. Change of method has increased the Sunday school attendance.

MANCHESTER.—*First.* At a recent meeting of the Sunday Evening Service Club a vote to continue the work so auspiciously begun last winter was passed and the necessary arrangements made to provide special music and other attractive requisites to render the services as successful as possible.

WINCHESTER.—A good work is in progress under the efficient and inspiring leadership of Evangelist Gillam and Mr. C. L. Estey, the gospel singer, both of Boston. Over 125 persons have signed cards or risen for prayers.

HINSDALE.—The pastor, Rev. W. E. Renshaw, has recently given at Sunday evening services discourses on *Classification of the Books of the Bible*, *Bible Geography* and *Bible Chronology*.

SALISBURY.—The meeting house, which has been thoroughly repaired, was rededicated Oct. 4. The sermon was by Rev. J. H. Bliss and the prayer by Rev. T. S. Lewis.

NEWPORT.—An addition to the vestry has made room for a parlor, which Mrs. Dexter Richards is furnishing in an attractive manner.

The church in Rollinsford receives \$2,000 as a bequest from the late Sarah Yeaton of Portsmouth.

Rhode Island.

PROVIDENCE.—Beneficent. Special features in the Sunday evening services in the musical part of the program and in the responsive readings are increasing the attendance. The foreign department of the Sunday school was continued with no lessening of interest all summer.—**Central.** The annual meeting of the society was held Tuesday, Oct. 13, and the statement for the year was entirely satisfactory.—**Union.** The fiscal year has just closed with a clean balance sheet. The membership is the largest in the history of the church. The main floor is practically all occupied by pew holders. About \$1,700 were raised in premiums. Dr. Wallace Nutting has begun a series of six evening sermons on The Common Schools, The Courts, Criminals, Legislative Bodies, The Poor, and The Sick, with applications to local circumstances.

PAWTUCKET.—Weeden Street. The 10th anniversary of the Sunday school occurred Oct. 4. It was celebrated by a special service, in which former officers, superintendents in particular, were heard. The church property is soon to be formally presented to the society by its present owners. The annual roll-call of the church occurred Oct. 5. Not one-half of the present membership could find room in their present quarters if all came at once.—**Park Place.** The State W. C. T. U. has just held a three-days' session with this church, large and enthusiastic congregations being present.

WOONSOCKET.—Globe raised a \$400 debt in a few minutes at the Sunday service Oct. 4. The business stress has delayed the planned repairs until next year. The work among the Armenians has become financially self-supporting under Mr. De Kasparion. Since the rubber works opened they have returned to the city, and the pastor, Rev. J. C. Alvord, and his helpers find the best work is done by their visits and services held in the homes of the Armenians.

CENTRAL FALLS.—That this is the 30th year of the pastorate of Rev. J. H. Lyon is a specially interesting fact in this church history. A new manual has been published, which shows the revised method of receiving members—the church now requiring no subscription to a formal creed statement, but emphasizing the covenant bond of membership.

WOOD RIVER JUNCTION.—The membership is now 16 and the Sunday school enrolls 44. The new building is waiting for its dedication, which will not take place until the last dollar is paid.

WESTERLY.—Pawcatuck. The congregations are large. The Y. P. S. C. E. has been strengthening itself by a wholesome process of reorganization.

Connecticut.

NEW HAVEN.—The Ministers' Meeting, Oct. 19, was addressed by Rev. H. L. Hutchins on Illustrated Preaching.—**Center.** The Sunday afternoon vesper services were highly appreciated last year and have been resumed at four o'clock. Music of a high order is rendered and is in harmony with the address by Dr. Newman Smyth.—**Lebanon Mission,** carried on by this church, is under the care of Mr. G. E. Ladd of Yale Divinity School, who acts as the pastor's assistant.—**Howard Avenue.** The pastor, Dr. W. J. Mutch, is preaching a series of sermons on The New Day and What It Brings to Light.

SIMSBURY.—The new audience room was dedicated Oct. 11. The organ was given by Mrs. Charles Wood in memory of her niece, Miss A. W. Eno. The prayer of dedication was offered by Rev. J. L. Tomlinson, and Rev. J. B. McLean, grandson of Rev. Allan McLean, who for more than 50 years was the pastor of this church, made an impressive historical address. Rev. D. Stuart Dodge also spoke, and Rev. C. E. Stowe, the pastor, preached a brief sermon.

BETHANY.—Rev. H. W. Johnson, who came here from Yale Divinity School, has just closed a year of earnest work. During the summer he preached every Sunday afternoon at a schoolhouse some distance out of town. A Young People's Magazine Club is of great benefit. The pulpit is now being regularly supplied by C. S. Macfarland of Yale.

HARTFORD.—**First.** Dr. C. M. Lamson, in an impressive sermon Founders' Day, presented the work of the church since its organization 263 years ago. In concluding his discourse he paid a loving tribute to Dr. G. L. Walker, pastor emeritus, who was to have preached, but was prevented by the recent shock which he suffered. Dr. Walker has been removed to his home in this city and is slowly improving, although still unable to speak or move much.

NEW BRITAIN.—South. A meeting of the church was held last week to take action on the matter of free pews for the coming year. After free discussion, with no opposing voice, a ballot resulted in a

large majority for the free pews. The meeting adjourned for one month, at which time the matter will be definitely settled.

MIDDLE STATES.**New York.**

NEW YORK.—Manhattan. At a business meeting, Oct. 9, a manual was adopted. The Creed of the Council of 1883 was chosen, but new members will be received on their acceptance of the Apostles' Creed. Exit from membership will be made practicable and easy. There will be a church council composed of representatives of all the different organizations connected with the church, including the board of trustees. This council will confer together for the general good and advise the church accordingly. Oct. 23 is the date when the legal organization of the church will be completed. The collection taken for home missions at the first service, Sept. 27, amounted to over \$75. Last week Sunday Dr. H. A. Stimson, the pastor, gave a masterly presentation of the work of the American Board and an offering of nearly \$200 was made for foreign missions.

CORONA.—Union. Rev. A. J. Smith of New Brunswick has concluded a series of revival services. The church has been awakened and many have begun a new life. An all day conference on the Holy Spirit was specially helpful. Rev. W. J. Peck is pastor.

New Jersey.

BOUND BROOK.—The general interest in the church continues under its new pastor, Rev. J. O. Jones. Cottage prayer meetings are held weekly and much enjoyed. The young people have formed a reading club and will follow the Northfield course in Bible history. The pastor, a former student at Northfield, is the leader, and will use the stereopticon. Increased interest is manifested in the Sunday school. The primary department is being equipped with modern aids to study.

THE SOUTH.**Maryland.**

BALTIMORE.—Fourth. On last week Thursday evening a large audience gathered at the opening of the public reading-rooms connected with the church. Addresses were made by ministers and laymen of various denominations and general interest was shown. The roll already embraces a large membership of the workmen in various factories of the vicinity.

Georgia.

There has been manifest progress in the work during the last season. Several new churches have been organized and some ministers have been received from the Methodists. Superintendent McDaniel has recently returned from a visit among the churches of the Waycross District, and finds the conditions much improved in that section.

Florida.

Four churches have recently been organized in western Florida. The recent storm, which wrecked so many houses and church buildings, did no damage to any Congregational edifice.—Dr. S. D. Paine, after a long absence abroad, has returned to his church at Sanford.

Alabama.

CALERA.—Remarkable results have attended the special efforts in recent weeks. Forty-six persons have been added to the church. Rev. J. L. Busby is pastor.

THE INTERIOR.**Ohio.**

CLEVELAND.—Pilgrim is rejoicing in a succession of special occasions which are arousing strong missionary enthusiasm. The Sunday morning following Mr. Pitkin's ordination Rev. H. P. Beach gave a vivid description from personal experience of the customs of the people and the difficulties which Mr. and Mrs. Pitkin will meet in the North China field.—**Trinity** begins its second year of institutional work with enthusiasm. It maintains classes in vocal and instrumental music, china painting and physical culture, and has a reading-room open daily, a daily kindergarten, and a lecture course. Its Men's League has held open meetings for the discussion of the currency question, inviting prominent men to speak on each side. By a novel entertainment and supper the Ladies' Aid Society cleared \$400 and pays off the debt on the organ.—**Mt. Zion** welcomed its new pastor, Rev. J. H. Moorland from Nashville, Tenn., with a largely attended reception and addresses from officers of the church and pastors of neighboring churches.

STEUBENVILLE.—This church, Dr. Joel Swartz pastor, recently had a profitable talent ingathering. Dimes amounting to \$8.60 had been previously distributed. At the ingathering the sum realized was \$130. Reports of the methods of increasing the amounts were interesting.

ROCKFORD.—The church rejoices in results of three weeks of special services, in which the pastor, Rev. C. W. Rice, was assisted by Evangelist A. T. Reed. The spiritual life of the church has been greatly quickened, and about 75 cards were signed.

The First Church, Painesville, declines to accept the resignation of its pastor, Rev. F. W. Sinks.

Illinois.

CHICAGO.—California Avenue. This church now has a membership of over 500, chiefly working people, but self-respecting and prosperous. With help at the outset from the Union Park Church, the City Missionary Society and the C. C. B. S., it has a convenient, commodious and attractive house of worship nearly paid for, a thriving Sunday school and a C. E. Society, and is taking its place among the strong churches of the city. The ease with which it entertained Chicago Association last week and the heartiness of the hospitality extended were among the most delightful experiences of the day.

Indiana.

ANDERSON.—Hope entertained the pastors and delegates of several churches, Oct. 13, who met to consider the formation of a new association. Two sessions were held with informal exercises. It was decided to appeal to the Central Association for letters to organize. The new body will include the "gas belt" region north and east of Indianapolis. Twelve churches were represented.

DUNKIRK.—The new building is completed far enough to allow the congregation to worship in the lecture-room, and except furnishing is ready for dedication. The trustees hope to avoid indebtedness. The house cost about \$11,000.

Michigan.

DETROIT.—The seven churches and two missions of the city have all started upon their winter's work with vigor and hopefulness. Last week Sunday was observed as foreign missionary day. Each pulpit was supplied in the morning by a representative of the American Board. In the evening a grand platform meeting was held in the opera house. Drs. Webb, Daniels, Hitchcock, Farnsworth and others took part. The congregations were good in the morning and the opera house was crowded to its utmost in the evening. The churches, pastors and visiting friends alike are satisfied with the occasion and confidently expect the fruitage of increased missionary spirit and beneficence from this missionary day.

CLARE.—Rev. S. A. Long has closed a successful pastorate of three and a half years with this church, aiding it to come to self-support. The property has been much improved and a debt of \$300 wiped out. Mr. Long accepts a call to the church at Richmond, and carries with him the best wishes and some tokens of the esteem of the community.

EATON RAPIDS.—This church has recently changed pastors without a day's break in the pastorate. Rev. W. R. Yonker, having received and accepted a call prior to Rev. E. W. Miller's leaving, was ready to step in and take up the work as Mr. Miller laid it down. Mr. Miller's pastorate was eminently successful and Mr. Yonker's is bright with promise.

GREENVILLE.—Much activity may be seen in and around this church. It is a center of great spiritual and moral force. The pastor, during October and November, will regale his evening congregations with practical lectures on eminent men.

Wisconsin.

APPLETON.—First. The Sunday Evening Club, now nearing the end of the fifth year of its existence, opens its fourth annual entertainment course with a lecture by Ian MacLaren. The sale of tickets to the course is limited only by the seating capacity of the church. This club is apparently as vigorous and efficient in its work as at any time.

THE WEST.**Iowa.**

HUMBOLDT.—Beginning Sept. 27 a week of special services was held in recognition of the 25th anniversary of organization. Rev. E. C. Moulton, a former pastor, being unable to attend, the present pastor, Rev. R. L. Marsh, preached, after which the program was carried out without a break. The anniversary address, on The Power of the Church, was by Rev. C. P. Boardman. The closing sermon, by Pres. G. A. Gates, on The Call of the Twentieth Century, was given in the opera house, every seat being filled. Perfect weather, excellent music, a bountiful free supper and cordial sociability aided in making the celebration a success. The expenses were more than met by freewill offerings.

IOWA CITY.—The annual meeting on Oct. 6 disclosed a hopeful condition in all departments. The difficult work of the Bohemian Sunday school is

carried on by a few faithful members. Benevolences have been well sustained despite hard times. There have been accessions at every communion for the past nine years.

HAMPTON.—The corner stone of the new \$12,000 house of worship was laid Oct. 7 with appropriate exercises. A feature of the occasion was the participation of local clergymen of other denominations.

CLARION.—Nine members of a disbanded United Brethren church have just been received to fellowship and more are expected. Pastor and people are encouraged by the new church building, to be completed in November.

LAKE VIEW.—At the closing service of Rev. T. J. Woodcock with this church strong resolutions were adopted commending the departing pastor. Mr. Woodcock will complete an interrupted course in Chicago Seminary. His wife also will study.

Minnesota.

WINONA.—*First Scandinavian.* The trustees of First Church have decided to deed their Lakeside chapel to the C. C. B. S. in trust for this enterprise. Subscriptions of money and labor have been raised for the purpose of doubling the seating capacity of the chapel and putting a foundation with basement under the whole building, at a cost of about \$800. A Scandinavian church organized here several years ago disbanded. The new movement is a strong one.

MINNEAPOLIS.—*Bethany.* Much progress has been made since the coming of Rev. J. W. Heyward. Several members of an extinct Baptist church have identified themselves with the congregation. Revival services are being held by the evangelistic band.—*Lyndale.* The Record, a weekly organ for the announcement of religious news, is published. The church is reducing its debt.

MEDFORD.—Rev. Edmund Gale, the pastor, has closed his work, and for the future will make his home in Montana. Before coming here he had two pastorates in the neighboring town of Faribault, aggregating about 18 years, the second of which he resigned upon reaching the age of 70. He is universally esteemed in the State.

ADA.—The church reaches self-support with the coming of the new pastor, Mr. W. A. Whitcomb of Chicago Seminary. The ordination service was the occasion for the expression of interstate fellowship, the members being about equally divided between North Dakota and Minnesota.

MADISON.—After several pastorless months the church is gladdened by the coming of Rev. David Donovan, a former minister, who has accepted a call for a year.

Nebraska.

LINCOLN.—*First.* The joint meeting of the Nebraska Branch of W. B. M. I. and the W. H. M. U. of Nebraska was held Oct. 13-15. The addresses and papers were of high order. Rev. Dr. M. P. Parmelee of Treblezond spoke on the Armenian work, and was followed by Chancellor McLean of the Nebraska University in an address of singular beauty and power entitled World-Wide Christianity. Incisive and suggestive papers were read on Do Foreign Missions Pay? What Ratio? and Those Women. Miss Nellie Wainwright of Japan spoke twice. Other topics were: Spiritual Enterprise, The Missionary Meeting a Developing Power, Educational Work in Utah and Experiences at Our End of the Line. The session closed with a children's rally. Lunch was provided both days by the women of the various city churches.—Rev. E. B. Fairfield, pastor-elect of the church at Mansfield, O., has been spending a few days here, where he formerly resided as chancellor of the State University. A pleasant reception was given him by the university faculty at the home of Chancellor McLean, Oct. 14, and on the following evening he gave an address before the Palladian Society, commemorating its 25th anniversary.

Rev. E. E. Preston is entering heartily upon the work in his wide field, comprising the churches of Hemingford, Reno and Hyannis. He has received a warm welcome.—In a Bohemian community in Webster County a Bible reader from Dr. Schaeffer's school has found a warm welcome and a promising opening for work.

North Dakota.

CRARY.—This church, organized only last May, dedicated a house of worship Oct. 11. Crary is a small village in the northern part of the State, on the line of the Great Northern Railroad. A little more than a year ago Supt. E. H. Stickney organized the Sunday school, of which the church is an outgrowth. Rev. U. G. Rich of Michigan City has supplied the pulpit for a year and prepared the way for organization. The edifice, one of the best in the State for such a town, has been erected largely through the gifts and energy of the people on the

ground, the C. C. B. S. giving only \$500. The dedicatory sermon was preached by Supt. H. C. Simmons and the prayer offered by Superintendent Stickney. It was a glorious day for the town, and the interest manifested by the people, their love for the church and its promising outlook were such as to encourage all who believe in these little frontier churches.

GRAND FORKS.—Rev. I. B. Tracy and wife have recently given several informal receptions at their home which have been well attended and are bringing the congregation into closer fellowship with them.

South Dakota.

MISSION HILL.—Friends and parishioners celebrated royally the 80th birthday of the pastor, Rev. D. B. Nichols, D. D., Oct. 8. After the reading of numerous letters of congratulation, dinner served by representatives of the church and of Yankton College, as well as by neighboring pastors. Father Nichols has done yeoman service for 16 years in the double field of Bon Homme and Mission Hill, and has endeared himself to all by his youthful zeal, consecrated devotion and efficient labor.

ELK POINT.—Rev. H. T. Shepherd closed his labors Sept. 30. The church is being supplied during October by Prof. E. B. Cushing of Yankton College.

The people of South Dakota are being thoroughly aroused upon the question of retaining the prohibitory amendment to the constitution. Colonel Bain has spoken in several of the largest towns, Mr. A. M. Haswell, secretary of the National Christian Citizenship League, has already made more than 100 addresses, schoolhouse meetings are everywhere held, and the pastors of Huron are taking part in the campaign on this issue.

Colorado.

GREELEY.—*Park.* The annual meeting was held Sept. 24. A large gathering of members and friends listened with interest to reports of the year's work. Forty-seven accessions since the last annual meeting were reported. A deficit of \$35 will be increased by the possible shrinkage of unpaid pledges, due to the price of potatoes falling below the cost of raising. The benevolences were an increase on the previous year. The church raised about \$3,000 for all purposes. Rev. W. W. Dumm has begun his fifth year with this church. The willing, hopeful and happy spirit which characterizes the members makes the outlook a bright one.

Idaho.

WALLACE AND WARDNER.—The new work in these fields has grown until a pastor is greatly needed. At present they are depending on transient supplies.

Arizona.

TUCSON.—*First.* Rev. S. M. Freeland, upon closing his service at Oakland, Cal., came here. This church was once Presbyterian, but was turned over to the Congregationalists, who bought the building, the C. C. B. S. furnishing \$3,000. Rev. L. A. Pettibone, who ministered here last year, has died, and Mr. Freeland expects to serve the church until another pastor can be secured. He is ready to give any information needed to induce a suitable man to come. The Christian forces in this city and region need strengthening, but two helpful elements are the Territorial University with 12 or 13 instructors and 120 students, and a Presbyterian Indian school.

PACIFIC COAST.

California.

BENECIA.—Interest has revived since the coming of Rev. Samuel Weyler. He has started an academy which promises to be a leading school in the county. Desirous to help as many as possible he devotes his evenings to a night school. Under his influence there is renewed interest in the public library and many wisely planned debates attract to the reading-room a large number of business men. In his pulpit ministrations he is equally happy and attractive and the church now has the largest constant attendance in its history.

SAN FRANCISCO.—*First.* Dr. G. C. Adams led the people in the October communion service, the first in this church for some months. Preaching in the evening upon The Tornado Last May in St. Louis, he drew several striking lessons. Leaving for the East soon after, he telegraphed in time for the next Sunday his acceptance of the call to this church.

OAKLAND.—*First.* Drs. Moor, McLean and Freeland were present Oct. 4 to welcome Rev. C. R. Brown to his new work. His sermons were highly satisfactory and the flock greatly delighted.

Seventy-seven ministers within the State are said to have received aid to the amount of nearly \$20,000 from the Education Society.

Oregon.

ST. HELEN.—Forty two years ago the Methodists organized a church and erected a building. Long ago it fell into disuse and services ceased to be held. For some time Rev. C. E. Philbrook, pastor of the Congregational church at Scappoose, five miles distant, has preached in the building. But when it was proposed to organize a Congregational church the Methodists renewed their interest, formed a class and occupied the edifice. A Congregational church has been organized and has 23 members. The Free Masons have fitted up their lodge room and offered it to the Congregationalists for worship till they can build a house of their own.

Washington.

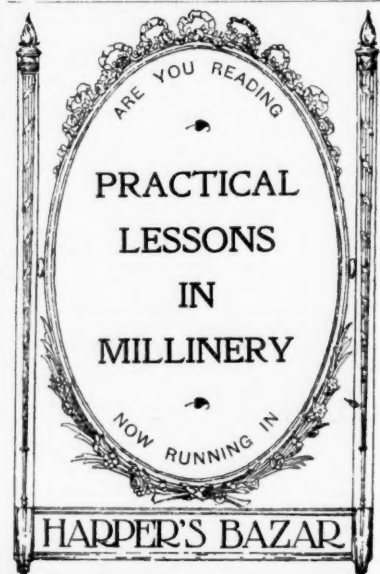
CHENEY.—The year has been a fruitful one. Eighteen persons have joined the church, a Junior C. E. has been organized and the weekly offering system adopted. The Ladies' Aid has paid \$130 toward church expenses, and the debt has been reduced by \$100. All departments are in good condition.

WALLA WALLA.—*First* has voted \$300 toward the support of an additional missionary pastor in this county. Rev. C. T. Whittlesey of Blaine has been called to this work, in which professors of Whitman College will aid.

WEEKLY REGISTER.

Calls.

ADAMS, Geo. C., Compton Hill, St. Louis, Mo., to First Ch., San Francisco, Cal. Accepts.
ANDREWS, John H., Doane Coll., to Long Pine, Neb. Accepts.
BARRETT, Mandus, Shell Rock, Io., to Gowrie and Farmhamville. Accepts.
BROWN, Herbert S., to the permanent pastorate at Danieison, Ct., where he has been supplying.
BRUCE, Chas. R., Plankinton, S. D., declines call to Highmore.
BUTLER, Jas. E., Beecher, Ill., to Sheridan, Mich. Accepts.
CHURCHILL, Rev. Mr. (Christian), to Perkins, Okl. Accepts.
DAVIES, Jas., Bremen, Ind., to Plankinton, S. D. Accepts.
DONOVAN, David, Paynesville, Minn., to Madison for a year. Accepts.
DOUGLASS, H. Paul, formerly of Manson, Io., accepts call to Ames and Gilbert.
FIELD, Fred. A., Redondo Beach, Cal., to Olivet, Los Angeles. Accepts.
FREELAND, Sam'l M., lately supplying First Ch., Oakland, Cal., to Tucson, Ariz. Accepts.
HEATHCOTE, Arthur S., formerly of London Univ., Eng., recently of Oberlin, O., to Kewanee, Ill. Accepts.
HISBARD, Augustine G., Goshen, Ct., to First Ch., Woodstock. Accepts.
HILL, John H., Grace Ch., Cleveland, O., to Lakeside, O., for a year.
LOOMIS, Sam'l L., Belleville Ave. Ch., Newark, N. J., to Union Ch., Boston.
MARTIN, A. T., Oberlin Sem., to Wolverine and Rondo, Mich.
MCALLISTER, Jas., Fremont Ave. Ch., Minneapolis, Minn., to Alpena, Mich.
MEGATHLIN, Henry G., Harwich, Mass., to Broadway Ch., Fall River. Accepts.
MOSE, Henry W., Oregon, accepts call to Pacific Grove, Cal.
NEWMAN, Rev. Mr. (Baptist), to Ritzville, Wn. Accepts.
NIELD, J. A. (Meth.), Scott City, Kan., to Stockton. Accepts.
OVERTON, Dan'l H., Greene Ave. Pres. Ch., Brooklyn, N. Y., not called to Patchogue.
PRESTON, Bryant C., Springfield, Ill., as associate pastor at Whitewater, Wis., for one year. Accepts.
PURDUE, Roland W., Alto Pass, Ill., to Woodstock. Accepts.
RAMSDELL, Frank E., Gardner, Mass., to Pilgrim Ch., Cambridgeport.
RICHIE, David H., to permanent pastorate at Mondoville, Wis. Accepts.
SMITH, Edwin S., Glen Ellyn, Ill., accepts call to Angola, Ind.
STAPLETON, Robt., Belle Plaine, Io., to Lakeview.
THOMAS, Lewis J., Sixth St. Ch., Auburn, Me., to Union Ch., Vinalhaven. Accepts.
TUTTLE, John E., College Ch., Amherst, Mass., to Union Ch., Worcester.



VERNON, A. W., Union Sem., to Hiawatha, Kan.
WHITCOMB, Wm. A., Chicago Sem., to Ada, Minn.
Accepts
WHITFIELD, Chas. T., Blaine, Wn., to Eureka and
missions in the vicinity of Walla Walla.
WOOD, Jas. A., Hartford Sem., to Pres. Ch., Ridge-
field, Ill. Accepts.

Ordinations and Installations.

ADAMS, Hubert G., o. Garretson, S. D., Oct. 13. Ser-
mon, Rev. D. B. Scott; other parts, Rev. Messrs. W.
H. Thrall, G. S. Evans, D. E. Evans, Prof. E. B. Cush-
ing.
CALKINS, Raymond F., o. and i. as asst. pastor of First
Ch., Pittsfield, Mass., Oct. 20. Sermon, Rev. Wolcott
Calkins, D. D.; other parts, Rev. Newton Hall, Drs.
J. M. Whiton and W. V. W. Davis.
CONRAD, W. O., i. Rollstone Ch., Fitchburg, Mass.,
Oct. 13. Sermon, Dr. A. Z. Conrad; other parts, Rev.
Messrs. C. S. Brooks, G. E. Hewitt, C. S. Haynes,
Drs. Arthur Little and G. R. W. Scott.
THOMPSON, W. Sherman, i. Cliftondale, Mass., Oct. 13.
Sermon, Rev. A. W. Moore, D. D.; other parts, Rev.
A. E. Cross, Drs. Smith Baker and A. W. Archibald.
TILTON, Geo. H., rec. p. North Ch., Woburn, Mass.,
Oct. 13. Sermon, Rev. D. A. Newton; other parts,
Rev. Messrs. F. S. Adams, Doremus Scudder, Chas.
Anderson, Daniel March, D. D.
WHITCOMB, Wm. A., o. Ada, Minn., Oct. 14. Sermon,
Rev. J. H. Morley; other parts, Rev. Messrs. O. M.
Smith, H. C. Simmons, Francis Wrigley, E. H. Stick-
ney.
WRIGHT, Benj. M., i. Orange, Ct., Oct. 14. Sermon,
Rev. T. T. Munger, D. D.; other parts, Rev. Messrs.
W. W. McLane, N. J. Squires, B. W. Hunt, W. F.
Markwick, D. D.

Resignations.

APRAHAM, Sarkis A., Green's Landing, Me., to lecture
in behalf of Armenia.
BLISH, Will H., Pawnee, Okl.
BRAY, Henry E., W. Rutland, Vt.
ELLIOTT, Wm. A., Algonquin, Ill., to take effect Nov. 1.
ESTABROOK, Frank P., Pavilion Ch., Biddeford, Me.,
to take effect Jan. 1.
HILLS, Wm. E., W. Moore, Neb.
KAUFMAN, Wm. H., Hull, Io.
KINZER, Addison D., Perry, Io., to take effect Nov. 1.
KRAIT, Magee, Berlin, Ct.
RICHARDSON, Jno. B., Hiawatha, Kan.
STRONG, Dwight A., Madison, O., on account of im-
paired health. He expects to resume work in the
spring. His address is unchanged.
THOMAS, Thos. D., South Ch., Red Oak, Io., to enter
the employ of the Am. S. S. Union.
WALLACE, David, N. Troy, Vt., to study in Hartford
Sem.
WILCOX, Frank G., Mason City, Io., to enter the
evangelistic field. Resignation will take effect on or
before Jan. 1.
WISE, D. Wellesley, Ahtanum, Wn.

Churches Organized.

CHICAGO, Ill. Mayflower Ch., rec. 1 Oct., 152 members.
FRIEDENSFELD, Dickey Co., N. D., German Ch.,
1 Oct., 13 members.
MARIGOLD, Dickey Co., N. D., Hoffaungsfeld German
Ch., 7 Oct., 22 members.
OZARK, Ala., 26 Sept., 12 members.

Miscellaneous.

CADY, Wm. J., of Lake Geneva, Wis., has been granted
leave of absence until May on account of ill-health;
and Rev. C. A. Osborne, of Beloit, who last year as-
sisted Dr. Twitchell in the Dwight Place Ch., New
Haven, has been engaged to supply Mr. Cady's place.
COMFORT, J. W., formerly pastor of the Christian Col-
lege Ch., Irvington, Ind., and teacher of homiletics in
the Butler Bible School, has withdrawn from his ec-
clesiastical connections to become a Congregational-
ist.
CURTIS, W. R., and wife, returned to S. Granville, N. Y.,
Oct. 10, after a vacation trip during which they visited
friends in Mt. Tabor, Chester, Rutland and London-
derry, Vt. Mr. Curtis labored at the last-named place
five years.
DALE, W. Dutton, a Maine Congregational minister,
took deacon's orders in the Episcopal Church, Port-
land, Oct. 11.
DENNISON, Robt. C., who has been supplying Compton
Hill Ch., St. Louis, Mo., in the absence of Dr. G. C.
Adams in San Francisco, will probably continue to
fill the pulpit until a regular pastor has been secured.
GREENE, Sam'l., and wife, Oct. 6 celebrated the 35th
anniversary of their wedding by entertaining at
their home the pastors of Seattle, Wa.
GRIFFIN, John S., born in Castleton, Vt., 1807, ordained
in 1830, in which year he went to Oregon, attended the
recent meeting of the Oregon Association and took
an active interest in every session.
HENDRICK, H. E., who has been supplying at Sher-
idan, Wyo., will close his work Nov. 25, to resume soci-
ological study at Chicago University.
HETZLER, Henry, with his family, will spend the win-
ter in Gorin, Mo., returning April 1 to Eureka, S. D.
MACAYEAL, Howard S., of Plymouth Ch., Omaha, Neb.,
is to preach Sunday evenings at the Parkvale Mission.
NEWELL, Horatio B., of the Nilgata Mission, Japan,
is spending a year's leave of absence in Cleveland,
the home of Mrs. Newell. He has spoken recently at
Euclid Ave. and Pilgrim Chs., and his clear setting
forth of the religious and political situation in Japan
has substantially increased the missionary informa-
tion and interest of these churches.
PILLSBURY, John F., late of Newport, N. H., on ac-
count of seriously impaired health has gone to Col-
orado. During the few months spent on his farm in
Hollis, N. H., his health has failed to improve.
SARKIS, Elias J., has been tendered a farewell recep-
tion at the home of one of his parishioners in De Smet,
S. D. Appreciative speeches, the expression of good
wishes and the gift of a pitcher and cup as a token
of esteem were gratifying features.
SEVERANCE, C. M., recently a missionary of the Ameri-
can Board in Kyoto, Japan, has settled in Cleveland,
where he is temporarily engaged in successful busi-
ness during the week, and is in demand for pulpit
services on Sundays. He has recently supplied at
Olivet, Franklin Ave., Archwood Ave., Grace and
other churches.

CHRISTIAN ENDEAVOR NOTES.

A San Francisco committee makes a practice
of distributing good literature every Sunday even-
ing to the persons on the public square. Just
before its own meeting the society holds an out-
door evangelistic service.

For October the topic of the World's Prayer
Chain is, Our missionaries on the field, both
home and foreign, remembering especially those
laboring in hard, discouraging and perilous fields
and the volunteers who are making ready to go to
the front.

A promise of hearty co-operation was the prompt

answer to a cable from President Clark recently
in which he stated that the Scotch Endeavorers at
the Glasgow convention suggested the second week
in November for universal prayer for Armenia.
Societies everywhere, and churches too, can join
in this world-wide petition.

The Maritime Union has had its headquarters in
Halifax, which has given a special impetus to
growth in Nova Scotia. At the last convention it
was decided that it would be in the interest of
progress in New Brunswick and Prince Edward
Island for each Province to have its own union and
annual convention. A convention of the Maritime
Union as a whole will, however, be held once in
three years.

The hospitality shown the delegates to the Vir-
ginia convention is indicated by the fact that car-
riages were provided to take them from the station
to headquarters, and from there to their lodgings.
After one of the morning sessions the delegates
took a drive to Monticello in connection with their
consideration of the topic of good citizenship. A
new step from which much is hoped was the ap-
pointment of a county secretary.

The eleventh annual convention of the Vermont
C. E. Union was held at Rutland, Sept. 28-30. Prom-
inent among the speakers were Misses Rebecca
Krikorian and Margaret Leitch. The secretary's
report showed 357 societies, a gain of twenty-two
last year. Over \$1,600 were given to missions.
Three new chapels in the State are results of C. E.
activity, and a training school for junior superin-
tendents has been established. The meeting showed
a healthy interest through the State. Mr. W. R.
Kinsman, Rutland, is the new president and Rev.
F. F. Lewis, Hardwick, the secretary.

A HOUSEHOLD NAME.—Royal Baking Powder and
the secret of its success. "Royal Baking Powder"
is a household word pretty much the civilized world
over, and the article itself has become a necessity
in thousands upon thousands of families in nearly
every civilized country. Much of the success of
this splendid preparation is due to judicious ad-
vertising, but in greater degree its success is due
to the fact that it is exactly what it is represented
to be. One of its great recommendations is its high
leavening power. That, of course, appeals to every
housewife. It secures a light baking with the least
amount of attention and trouble. It can be counted
upon. But it has a virtue beyond that—its virtue of
virtues lies in the fact that it is "absolutely pure."
Royal Baking Powder contains nothing deleterious.
It can be used with perfect confidence, and with the
certainty that, so far as it is concerned, the baking
will be thoroughly wholesome. It has been sub-
jected to the most searching analyses, and pro-
nounced free from impurities or chemical ingredi-
ents that are harmful to the system. By adhering
honestly and conscientiously to their formula, the
manufacturers of Royal Baking Powder have es-
tablished for it a reputation that has made it, as it
were, a great staple. It is a boon to the housewife
and the cook, and a reproach to all that would
adulterate food products in any manner, shape, or
form. In short, it is a perfect baking powder, in
that it combines the highest leavening power at-
tainable with purity in the highest degree.

NOTEWORTHY FORTHCOMING MEETINGS.

Woman's Home Missionary Association, Annual
Meeting, Boston, Oct. 28.
The Woman's Board of Missions Meeting, Man-
chester, N. H., Nov. 4, 5.
International Convention of Christian Workers,
Louisville, Ky., Nov. 5-11.
National W. C. T. U. Convention, St. Louis, Mo.,
Nov. 13-18.

Humor

In the blood is often neglected till the foul
matter has become so powerful as to cause
terrible scrofulous sores, awful suffering,
and finally, as the system becomes drained
of all strength, death. Some neglect that
tired feeling, pains in the back, weakness,
languor, dyspepsia, distress, till

General Debility

and kidney or liver disease becomes firmly
fixed upon them and there is no hope of re-
covery. Be wise in time: Hood's Sarsa-
parilla will cure, when in the power of
medicine, scrofula, salt rheum, boils, pim-
ples, dyspepsia, headache, biliousness,
catarrh, rheumatism, that tired feeling.

HOOD'S Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills act easily, promptly and
effectively. 25 cents.

BOSTON Macullar Parker Company

BEST CLOTHING FOR MEN
BEST CLOTHING FOR BOYS
MADE IN CLEAN WORKSHOPS
ON THE PREMISES

Macullar Parker Company PROVIDENCE

THEN AND NOW.

B. C. 2700.

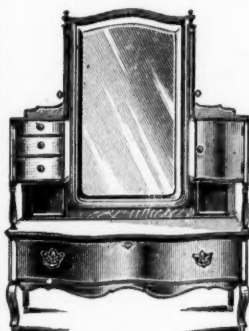
"That is an enormous pyramid you are building," said the visitor
at Egypt's court; "but it seems a purposeless kind of a structure.
What is it for?"
"When the top stone is laid," replied Cheops, quietly, "you will
see the point."

A. D. 1896.

"That is a very pretty Dressing Case," said the visitor to our ware-
rooms recently, "but I really don't see why you make so much fuss
about it."
"If you will use one of these Dressing Cases for one month,"
said the salesman, quietly, "you will see the point."

It isn't a comfort easily imagined or described. You need
to see it in actual operation. But use it one month and you
would not do without it at twice its cost. It will justify all
we say.

It is one of our special patterns, made to accompany Brass
Beds. Finely built in every part, it will last a lifetime. The
mirror is an immense plate of glass nearly 4 feet in height. The
broad toilet shelf is 54 inches in width and 2 feet deep. Such Toilet Cases can only be found
in our salesroom.



New General Catalogue for 1896-97. Square octavo, 256 pp., 300 illustrations. Sent to any address
on receipt of five 2-cent stamps for postage.

PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

It is true that merchants are placing orders, but the majority of these are subject to cancellation if free silver wins at the polls next month. There is unquestionably some quiet hoarding of gold going on, and a certain financial firm is offering to sell "calls" or privileges on gold to those who desire to insure themselves against the effect of a free silver victory. Another feature of the financial situation is the fact that a large percentage of the mortgages now being executed contain the "gold clause," that is, payable in gold.

Perhaps the most marked feature of the week has been the continued and heavy advance in the price of wheat. The Cudahy pool in Chicago is being very opportunely helped in its operations in wheat by damaged crops in other sections of the world and to the heavy exports of American wheat to India and Australia. Wheat has now had an advance of over twenty cents per bushel, yet the enthusiasts are claiming that the rise is by no means over. Dollar wheat seems too good a thing to expect just yet, and on general principles after so good and steady a rise there should soon come the inevitable reaction.

In wool the feeling is strong, and holders are willing to hold stocks for the higher prices they expect later. Woolen and cotton mills are operating cautiously, and several cotton mills in Fall River will probably close down this week.

In the iron and steel industries orders are being received in a desultory manner, although if makers would accept the going quotations for next year's delivery orders would be rather large. Southern pig iron is twenty-five cents higher, and it is expected that in two or three weeks all the iron markets will be in better shape. In the stock market prices have ruled irregular, with a downward tendency.

TEMPERANCE.

— The Transvaal Volksraad has passed a law prohibiting the sale of liquor to natives after Jan. 1.

— The latest report of the British customs department shows that Britons are drinking more wine and tea than formerly and less rum and coffee.

— "The chief bane of British Central Africa is that accursed spirit, whisky. It is whisky which is at the bottom of much of our ill health; it is whisky which is answerable for many of our deaths," says Sir H. H. Johnston, British commissioner of Central Africa.

— The State excise commissioner of New York has rendered a decision holding that all "clubs" which sell liquors to their members are amenable to the provisions of the Raines Law, and must apply for, and secure, licenses before they can legally continue to supply liquor as a part of their refreshments.

— The returns from the towns recently voting on the liquor license question in Connecticut show that ninety-seven towns voted for no license and seventy-one towns for license. All the seventeen townships in the State containing cities and almost all the boroughs and factory towns voted for license.

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,
2625 Portland Avenue, Minneapolis, Minn.

— Queen Victoria has consented to receive the petition signed in forty-four languages by 7,000,000 of her women subjects, scattered throughout the world, who pray for increased protection against the evils of the liquor traffic and the opium trade. This enormous polyglot petition has been gathered by the World's W. C. T. U.

— The annual report of the Massachusetts State Board of Registration in Pharmacy, recently filed, says:

While there has been progress in the educational and skillful conduct of drug stores as a class, and every city and many towns have what may be considered a strictly reputable and absolutely reliable pharmacy, there are also many so-called drug stores that are unreliable, hazardous, a source of much that is evil, demoralizing and a menace in any community. Many stores of this class were, and some are now, owned and controlled by ex-saloon keepers and others, who employ a registered pharmacist who has an interest on paper only, or at best a nominal investment, thereby increasing the number of drug stores beyond any legitimate demand, and in too many cases forcing a resort to illegitimate pharmacy.

— The Charleston, S. C., correspondent of the New York Evening Post, describing the recent defeat of Senator Tillman's candidate for his colleague in the United States Senate, and picturing the beneficial results it will have, says:

One of the results of this contest is the renewed agitation as to the dispensary liquor system, which, under the scandals surrounding it and the official corruption within it, seems to be trembling in the balance. The huge undertaking on the part of the State to conduct the liquor traffic by public funds and public officials, on the sole pretense of giving pure liquor at home to the liquor drinkers, and which has been proclaimed as the great leading reform in this State, is suddenly revealed to the whole State as a huge political

Continued on page 617.

Are you Low-Spirited?

Take Horsford's Acid Phosphate.

Worry is worse than work—makes a man sick quicker. Worry comes largely from nervousness. Horsford's Acid Phosphate clears the brain and strengthens the nerves.



Beautiful eyes grow dull and dim
As the swift years steal away.
Beautiful, willowy forms so slim
Lose fairness with every day.
But she still is queen and hath charms to spare
Who wears youth's coronal—beautiful hair.

Preserve Your Hair

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of

Ayer's Hair Vigor.

Carpets. Carpets.

JOEL GOLDTHWAIT & CO.

HAVE OPENED THEIR

WHOLESALE ROOMS

To the Retail Trade for the next thirty days, showing a large stock of

WILTONS, BRUSSELS, AXMINSTERS,
VELVETS, TAPESTRIES, and
INGRAIN CARPETS

At lower prices than ever before. Our wholesale trade has been very light; therefore we are left with a large stock that must be reduced. We will give the retail purchaser the advantage in every way.

JOEL GOLDTHWAIT & CO.,

163 to 169 Washington Street, Near Cornhill, Boston.

WESTERN MORTGAGES

DEFAULTED AND OTHERWISE,
Bought for Cash.

CHAS. E. GIBSON, 45 Milk St. Boston, Mass.



THAT STERLING MARK
always means

Cheque Bank Cheques,
which are drawn in Sterling only and accepted as gold in every country of the world. Circular explains why they are so good.

Agency of
UNITED STATES CHEQUE BANK, L'd.
FREDERICK W. PERRY, Manager,
40 and 42 Wall St., N. Y.

Continued from page 616.

machine conducted by the State's money, with an army of paid retainers, and fat spoils of plunder wielded in the interests of the State official whisky ring—a machine revealed also as the engine of crime as well as of politics, corrupt and corrupting, with bribes and "rebates," now another name for the people's money.

The head of the dispensary system of the State has just resigned.

—A book recently published in Germany, *The Woman Is to Blame* being its title, has attracted much attention and been the subject of much discussion, for its author, Sibylle von Waldheim, has not spared her sex or nation. In short, it is a plea for the return of "the golden age of our grandmothers." The German housewife of today, among many other shortcomings, is deficient in ability to cook a wholesome and appetizing meal. "Who knows how to cook nowadays?" asks the author. "Who thinks the art worth learning? And yet nothing that legislation could do would lessen the drunkenness of our country so much as a thorough understanding of the art of cooking on the part of our wives." The British women temperance leaders, led by Lady Henry Somerset, realize the truth there is in this contention and have just organized a special department of their W. C. T. U., which will endeavor to spread abroad where most needed the elementary principles and methods of wholesome cooking of food.

—The Ohio Anti Saloon League, under the energetic and untiring leadership of State Superintendent Rev. Howard H. Russell, is doing wise and effective work throughout the State in strengthening and uniting public sentiment against the saloon, enforcing existing laws, circulating effective temperance literature and preparing for the nomination and election to the next legislature of

men pledged to a strong local option bill. For the past two weeks an influential series of district meetings has been held. The work of the league is so effective and persistent, and it is so strongly uniting the churches of the State and supported so loyally by many of the leading business men of Ohio, that it is arousing the Liquor League to greater effort than ever before. The next legislative election is already scheduled to be a sharp contest on the direct issue of the Local Option Law, which has failed to pass the last two legislatures, though the last legislature had a majority definitely pledged before election to support it.

The man who speaks as if it gave him no trouble is the man who has taken the most trouble to learn how to do it.—*Dr. John A. Broadus.*

A good child is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

NO CASE HOPELESS.—The most obstinate and unyielding coughs are quickly broken up, and permanently cured by Adamson's Botanic Cough Balsam. It soothes irritation, clears the throat and lungs, and heals the inflamed organs. No case is hopeless, if you take this wonderful medicine.

ROYAL BLUE LINE TOURS.—After the heat of political campaign, take rest and recreation on Royal Blue Line Washington Excursion, leaving Boston Tuesday evening, Nov. 3. Stop at Riggs House; \$27 covers all expenses for eight days. Personally conducted; send for circular. A. J. Simmons, N. E. A., 211 Washington St., Boston.

BEST ON THE MARKET.—Chelsea, Mass., Sept. 27, 1896. "I have taken Hood's Sarsaparilla and have used it in my family for several years as a blood purifier and tonic, and I can truthfully say that I regard it as the best medicine of its kind on the market." T. W. Marks, 18 Cottage Street.

HOOD'S PILLS are perfectly harmless, always reliable and beneficial.

We know that Cod-liver Oil is a fat-forming food because takers of it gain rapidly in weight under its use and the whole body receives vital force. When prepared as in Scott's Emulsion, it is quickly and easily changed into the tissues of the body. As your doctor would say, "it is easily assimilated." Perhaps you are suffering from fat starvation. You take fat enough with your food, but it either isn't the right kind, or it isn't digested. You need fat prepared for you, as in Scott's Emulsion.

Blake Bell Foundry

Established in 1820.

Successors to WM. BLAKE & CO. Manufacture bells of every description, single or chimed, of Copper and Tin. Address
BLAKE BELL CO., Boston, Mass.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
LESHANE BELL FOUNDRY, BALTIMORE, MD.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Vt.

MRS. HENRY WARD BEECHER

Praises in High Terms the Grandest of Medicines, Dr. Greene's Nervura.

Those Who Are Weak, Tired, Nervous, Out of Health and Suffering,
Will Take Renewed Hope and Be Cured by Using This Wonderful
Medicine, Dr. Greene's Nervura Blood and Nerve Remedy.

Men of highest prominence in this country like Lieut.-Governor Thomas of Vermont (Montpelier, Vt.), Congressman Andrew Williams of Plattsburg, N. Y., Senator Geo. W. Randall of Waterbury, Vt., Ex-Speaker of House of Representatives, Chas. J. Noyes of Boston, Mass., Hon. Henry Robinson, Mayor of Concord, N. H., Judge Edwin C. White of Hyde Park, Vt., Secretary of the Senate, Hon. Frederick W. Baldwin of Barton, Vt., and many other eminent public men throughout the United States are using, indorsing and publicly recommending the people to use this most wonderful medical discovery of the age, Dr. Greene's Nervura blood and nerve remedy.

Representative women of our land also are enthusiastic in praise of its marvelous power to cure, among them being Vice-Pres. of the Massachusetts Total Abstinence Society, Mrs. S. Louise Barton of Boston, Mass., who was cured by this grand medicine.

Now comes a letter from one of the most widely known women in America, Mrs. Henry Ward Beecher, who is loved and honored by everybody, and who thus speaks to the people out of her deep re-

gard for humanity and her earnest desire to see the weak, tired, feeble, nervous and suffering restored again to health and strength.

She has personally witnessed the really wonderful effects of Dr. Greene's Nervura in curing several of her friends, and for the good of others, for those who are out of health, she writes to the people what she knows and has herself witnessed of the remarkable beneficial and health-giving effects of Dr. Greene's Nervura blood and nerve remedy.

Mrs. Beecher says: "I have given some of Dr. Greene's Nervura to several friends who I thought would be benefited by it. They speak highly of it, and feel they have been much benefited by its use."

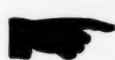
"These people are very responsible witnesses as to the beneficial character of the medicine, and I am ready to vouch for the honesty of their approval of Dr. Greene's Nervura."

"If needed in my own case I certainly should use it."

Dr. Greene's Nervura blood and nerve remedy is the best medicine and surest restorer of health the world has ever known.

All who are nervous, weak, tired, exhausted in nerve power and physical strength; who are sleepless, wake tired and unrefreshed, without strength and energy for the day's work; who have poor blood, neuralgia, rheumatism, backache, dyspepsia, indigestion, gas, bloating, faint feelings, loss of appetite, constipation, kidney or liver complaint, should immediately use Dr. Greene's Nervura blood and nerve remedy. It will make you well. It gives a splendid complexion, making the cheeks glow and the eyes sparkle with health. No remedy was ever so successful in causing people to gain flesh. By strengthening the digestive functions, promoting assimilation and enriching the blood, it causes the person to gradually increase in weight until the thin and slender parts assume a rounded and beautiful contour.

Dr. Greene's Nervura is the prescription of the most successful physician in curing nervous and chronic diseases, hence it must of necessity be perfectly adapted to cure just these complaints. Its discoverer, Dr. Greene, of 34 Temple Place, Boston, Mass., can be consulted free, personally or by letter.



**CHURCH
CARPETS**

AT MANUFACTURERS' PRICES. **JOHN H. PRAY, SONS & Co.,**
CARPETS AND UPHOLSTERY,
WASHINGTON ST., BOSTON.
OPP. BOYLSTON ST.



Genuine
"1847"
Rogers Bros.

spoons, forks, etc., have a world-wide reputation for long wear. Leaflet, showing new patterns, mailed free to anyone mentioning this publication.

On large articles our trade-mark is:



Meriden Britannia Co.
MERIDEN, Conn.
208 Fifth Ave., New York City.
Manufacturers of
"Silver Plate that Wears."

Fruit Fork. Sold by leading dealers.

BRECK'S FLOWER FOOD

Makes Health, Growth, Bloom and Color. A year's supply for 30 plants mailed for 40c. Concentrated, odorless, and safe. "Success with House Plants," 32 pages mailed free. Please mention this publication.

JOSEPH BRECK & SONS,
Everything for Farm, Garden and Lawn.
Boston, Mass.

Dried Plants

It's a trying time for delicate plants when they are transferred from the fresh air, dew and the natural stimulants of the soil to the window garden of the house.

ESSEX Flower Food.

At this season of the year an application of ESSEX Flower Food will stimulate the plant to quick foliage and early flowering.

Don't starve your plants. Ask your dealer for the ten cent package that feeds 10 plants one year—failing to get it, don't experiment with another kind, send eight 2c. stamps to the

RUSSIA CEMENT CO.
Gloucester, Mass.

A GOOD WATER SUPPLY

For GENERAL FARM USE, COUNTRY RESIDENCES, IRRIGATION, Etc.

IS INSURED BY A PROPERLY ERECTED

ECLIPSE WINDMILL

OR—
CASOLENE ENGINE.

Eclipse Wooden AND Fairbanks Steel Windmills & Towers.

TANKS.
Send for Catalogues.

FAIRBANKS-MORSE CASOLENE ENGINES.
2 TO 75 H. P.
For Pumping or Power. Send for Catalogues.

We have every facility for putting in complete WATER SUPPLY AND POWER OUTFITS, and will submit estimates upon application.

CHARLES J. JAGER COMPANY,
174 HIGH ST., BOSTON, MASS.

EDUCATION.

— Harvard University has enrolled 3,590 students this year.

— Whitman College has opened under favorable circumstances with over 100 students in all. Eells Academy of Colville opened Oct. 6 with encouraging prospects. The building is making satisfactory progress and will be ready for next term. The normal school at Cheney, Wn., opened with 300 students.

Marriages.

The charge for marriage notices is twenty-five cents.

BELOCHER-SMITH—In Bedford, Oct. 7, by Rev. Edwin Smith, Arthur Fuller Belcher of Portland, Me., and Annie Manson, daughter of the officiating clergyman.

COATES-HALL—In Penn. Ind., Sept. 30, Rev. E. M. Coates of Canton, S. D., and Edith M. Hall, for a number of years professor of Latin at Yankton College.

MERRICK-LATIMER—In Oneonta, N. Y., Oct. 14, Rev. Frank Wilbur Merrick of West Roxbury and Grace Bell Latimer.

Deaths.

The charge for notices of death is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

THOMPSON—In Woburn, Oct. 17, Rev. Leander Thompson.

GEORGE FRANKLIN HUBBARD.

In Winona, Minn., Sept. 25, Mr. G. F. Hubbard died of complicated heart disease, aged 76 years. He was born in Swanton, Vt., in 1820, went to Boston at the age of nineteen, engaged in business, and for many years was a prosperous dry goods merchant on Hanover Street. In early manhood he united with the old Winter Street Congregational Church, was active in its work and devoted to its interests. His home has been in Winona since 1876, and through all his long residence here he has been one of the staunch and faithful members of the Congregational church and lived a quiet, sincere Christian life. His wife (Adaline Sims Hubbard) alone survives him, the only children, two young sons, in 1875 having died of malignant diphtheria in Chelsea, Mass.

MRS. AUGUSTA S. NOYES.

By the sudden and unexpected death in Paris, Aug. 4, of Mrs. Augusta S. Noyes, of Brookline, her relatives and friends have met with a loss which will be severely felt, not only by them, but by many others who, with a large number of charitable and benevolent institutions, have hitherto shared in her benefactions.

Mrs. Noyes was born in Grafton, Mass., in 1819, and was the daughter of Rev. John Miles, who for many years was the pastor of the Congregational church in that town. In her youth Mrs. Noyes dedicated herself to the service of the Lord, and all through her long life was his consistent and faithful servant. During her married life of twenty-five years in Morristown, N. J., she as well as her husband, Isaac Reed Noyes (who was the senior elder of the Second Presbyterian Church in that city), by their sympathy for the unfortunate and their "almsdeeds which they did," endeared themselves to a large circle of those of whom the Saviour said, "Ye have always with you." Truly they followed in the footsteps of him who, when on earth, "went about doing good."

The writer has known Mrs. Noyes over forty years and desires to give his testimony to her loving devotion and faithful service to the Saviour, whom she dearly loved and conscientiously endeavored to follow; her well-worn Bible and Prayer-Book evidence her constant communication with the Word and him who spoke it. She bore her severe illness in Paris with great fortitude and patience, without a murmur, and as her spirit took its flight to "him who gave it" no words seemed more appropriate than those which were uttered in the solemn silence of that bedchamber at the hotel: "Blessed are the dead, who die in the Lord, from henceforth, yea saith the Spirit, for they rest from their labors, and their works do follow them."

Brookline, Oct. 12.

H. E. A.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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BIOGRAPHICAL.

HON. JONATHAN NEWTON HARRIS.

New England Congregationalism has included in its ranks few such substantial, influential and useful laymen as Hon. J. N. Harris of New London, Ct., whose sudden death from heart disease Sunday, Oct. 18, has saddened a wide circle of friends. Born in Salem, Ct., Nov. 18, 1815, he has since 1833 resided in New London, from which point as a center of business operations he amassed a fortune which has been held in the spirit of Christian stewardship. To Mr. Moody Mr. Harris has been a tower of strength, having given at one time \$50,000 to the Northfield School as well as generous support to the Mt. Hermon School over the river. Perhaps his most famous benefaction was the establishment of the Harris School of Science in Kioto, Japan, which is connected with the Doshisha University. For this purpose he devoted a gift at the outset of \$100,000. Other interests and enterprises of the American Board were dear to him and few of the corporate members have been relied on more implicitly in times of emergency, as well as for the steady support of the work. He was hardly less devoted to the Y. M. C. A., of whose international committee he has been a member.

Mr. Harris was honored in the city, where he established a beautiful home, having been mayor in 1856 and 1862. He served the city also in both branches of the State legislature. He was one of the oldest members of the Second Church, where his natural qualities of leadership were constantly recognized and employed. He was a man of simple tastes devoid of ostentation, strong in his adherence to the fundamentals of evangelical religion, genial in spirit—in short a fine example of the Christian man of wealth.

REV. JESSE BAILEY.

Jesse Bailey was born in Woolwich, Me., and graduated at Bates College in 1887. He was the principal of Talladega College, Alabama, from 1887-89. In 1892 he graduated at Yale Divinity School, and was ordained to the gospel ministry by the Emmanuel Church of Watertown, N. Y., July 28 of that year. Soon after he was united in marriage to Miss Thalia Mitchell of South Britain, Ct. He quickly endeared himself to his congregation, but this his only pastorate was destined to be of short duration. In November, 1892, he became ill. He resigned in September, 1894, and sought for health in the rare climate of Colorado. Two years longer his iron will battled the disease, and he passed bravely on to the better land at Buffalo Creek, Col., Sept. 9.

A well-attended memorial service was held by his loved Watertown church Sunday, Sept. 20, at which addresses were made by the present pastor, Rev. S. G. Heckman, and others.

REV. MILTON S. PHILLIPS.

Mr. Phillips, who three years ago was obliged on account of failing health to resign the charge of the church in Chaplin, Ct., died in Highland, Cal., Sept. 7. He was born in Roxbury, N. H., Feb. 15, 1853. He began his preparation for the work of the ministry at Drury College and graduated from Yale Seminary in 1883. He engaged in pastoral work at Blue Springs, Mo., Long Ridge, Stony Creek and New Haven, Ct., going to Chaplin in 1892. After being released from his duties there he went to California and as he at first improved in health he accepted a call to the church at Highland; after a few months, however, he became unable to preach and his congregation were obliged reluctantly to give him up. His wife and three children survive him.

REV. LEANDER THOMPSON.

Mr. Thompson died in Woburn, Oct. 18. He was born in the same town March 7, 1812, graduated from Amherst in 1835 and from Andover Seminary in 1838. From 1839 to 1843 he served as a foreign missionary in Syria, but on account of failing health returned to this country, where he engaged in pastoral work in South Hadley and West Amesbury, Mass., and in Wolfeboro, N. H. For the last fifteen years he has been unable to preach, but has accomplished considerable literary and historical work.

REV. WILLIAM H. BEARD.

Mr. Beard, who died in South Killingly, Ct., Sept. 2, after a long illness, was born April 1, 1836. He graduated from Union Theological Seminary in 1865 and was ordained at Freed. m, Me., Nov. 19, 1867. He was engaged in pastoral work at Harwich, Mass., Wilton, Me., and had been pastor of the church at South Killingly since 1873. He leaves a wife and three sons, one of whom is already in the ministry.

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